

THE  
HISTORY  
OF THE  
Present JEWS

Throughout the WORLD.

BEING

An Ample tho Succinct Account  
of their CUSTOMS, CEREMO-  
NIES, and MANNER OF LIV-  
ING, at this time.

Translated from the Italian, written by  
LEO MODENA, a Venetian Rabbi.

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To which are Subjoin'd

Two Supplements,

One concerning the Samaritans, the  
other of the Sect of the Carraites.

From the French of Father SIMON,  
with his Explanatory Notes.

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\*575-1080

HIST  
of  
the  
United  
States

1800 A.D. / Boston Ant.  
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now prop. cont. to

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TO

*ELIAS ABENAKER*

Of *London Gent.*



Worthy Sir,

LEO MODENA, now  
arriv'd in *England*, desires  
\* 2 your

## Dedication.

your Protection; you know his Character too well, for me to say any thing to you concerning him, or his Abilities, for a Performance of this Nature; tho' his profound Judgment, his universal Knowledge and approved Sincerity, were universally known to the Learned World, not being confined to those of his own Persuasion only. Be

## Dedication.

Be pleased, Sir, favourably to accept of him from my Hands, as a small Acknowledgment of the many great undeserved and continued Favours, you have so generously bestowed upon me. I am so full of, and overwhelm'd with, the Sense of them, that I am not able to express my self; and want Words to tell the <sup>the</sup> ~~the~~ <sup>\*3</sup> World

*Dedication.*

World how much I am your Debtor, how often you have rescued me and my whole Family from the Jaws of Destruction ; what noble Assurances you have supplied me with, to raise my Fortune in the World, and put my Affairs into a prosperous and flourishing Condition, had not a Person of an high Character, and a pretending Encourager

## Dedication.

Encourager of Arts and Sciences , and Printing  
in particular,(by the Encouragement of whose specious Promises I was induced to leave Oxford) been as Sedulous and Industrious to ruin and destroy me, by such Injustice and Cruelties, which, if I should particularize , would gain Credit with few but those of the University of Cambridge , where

## *Dedication?*

where the Fact is notoriousl<sup>y</sup> known.

Good Sir, I am under such Obligations unto you, that whenever it shall please God to enable me to make you a Pecuniary Satisfaction, I shall account the greatest part of my Debt still unpaid ; for I am sure great Sums of Gratitude are justly due upon such Occasions ; which I shall always be paying

## *Dedication.*

paying to you, and  
studying for Opportu-  
nities, to declare how  
many and unmerited  
the Kindnesses you  
have, and are pleased  
daily to confer on,

*Honoured Sir,*

*Your most Obliged,  
and most Humble Servant*

**John Owen.**

Deuteronomy

beholding you, and  
understanding your Obeying  
thee to please your  
Master and numberless  
Kings. Kindness your  
have, and the blessing  
of God upon you.

2. Deuteronomy

Your wife O Pilgrim

and wife Example Settler

Lover Owner

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# THE PREFACE.

THE Knowledge of the Jewish Rites, and Customs, is absolutely requisite for a true understanding of the Old Testament; and of singular Use, and doth very much conduce, to a true and right Knowledge of the Christian Oeconomy. This is evident because so many Learned and Pious Divines, have employed a considerable part of their Time and Study that way. It is also no less Entertaining than Advantagious, to observe the great Disparity between that Learned and Warlike People (once God's peculiar Chosen) and what they now are. In this Speculation we must

## The Preface.

accurately distinguish, when we read Books which treat of the Jewish Antiquities and Ceremonies, between those Rites and Customs, which for many hundred Years they have disused, since the Destruction of the Temple and their Captivity; and those which the Jews of all Nations have practised from Generation to Generation, and preserv'd by a successive and uninterrupted Tradition. Of the first sort are their Precepts relating to Agriculture, Sacrifices, Priests, Levites, Decimations, &c. Of the last are, Circumcision, observation of Feasts, and Fasts, commanded and voluntary; Liturgies, Benedictions, &c. So that when there is any thing in the Talmud, or a Rabbinical Author, or those that quote them, concerning antiquated Customs, we have just Grounds to suspect being imposed upon by the Talmudical Doctors, who deliver their own Sense (or that of their

## The Preface.

their Masters) for Mosaical Traditions; and living in so distant an Age from the time when the Temple stood entire, give but a very imperfect, and often false Account of those Rites, and Ceremonies, and the particular Modus of doing many things, which were then in Use. But when we consider such things, in the Practice whereof they in all Ages have unanimously agreed, however remote and dissipated from each other; we have good Grounds to believe, that such an universal Consent, could be only in such things, as they had received from their Fathers, before their Dispersion.

Wherefore the studying the Present Rites, and Customs of the Jews, carries something more particularly advantagious with it, than that of the Antient, tho' that is of admirable Use also. For by this means, we may explain several Texts in the New Testament; and better under-

## The Preface.

stand several Customs in the Primitive Church, which receeded oftentimes from those of the Synagogue, no more than absolute Necessity required.

From hence it will easily appear, that the Use of Liturgies was an antient Practice in the Jewish Church, and approved of, and Sanctified by the Practice of their Priests and Prophets: Nay, our Saviour himself made use of those Liturgies which they had in his time; so that we need not prove them to be used in such and such Centuries since Christ; since there's no doubt but they were as antient as Sacrifices, and used by the Jews, from whom the Christians received them, and many other things; which by the Ignorance and Malice of the Disturbers of the Churches Peace, have been ridiculously railed at, as mere Dregs of Popery, tho' used by the Church in the Primitive Times, long before Popery.

As

## The Preface.

As for our Author, his Work hath met with a very welcome Reception, and hath been esteemed by the Learned in all Parts, to be a most compleat Piece in its Kind.

It is Exalt, Pertinent, and Methodical; and notwithstanding his seeming Brevity, he hath omitted nothing of any Moment.

There are two Editions of it in Italian, the first Printed at Paris, and inspected by the Learned J. Gaffarel. The other at Venice by himself.

Father Simon also translated it into French, with some Explanatory Notes. All these Editions are consulted in this present Performance, and F. Simon's Notes are added.

The French Translation hath two Supplements, one concerning the Sect of the Carraim, and the other of the Samaritan; which having so near a Relation to our Subject, it was judged Convenient, to subjoin them.

THE

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## THE INTRODUCTION.

THE most celebrated and penetrating Persons, in all Ages have esteem'd it their Noblest Entertainment to search into, the *Laws*, *Customs*, and *Manners* of other Countries. This Curiosity has induced several Men, eminent both for *Wisdom* and *Learning* to employ their time and pains, to be acquainted with the *Customs*, and *Manners* even of *Idolatrous*, and *Barbarous Nations*, who do not Worship and adore the only *One true God*, nor have any knowledge of him; thereby raising in their Minds more exalted and grateful Sentiments of the infinite Goodness and Mercy of the Almighty

## *The Introduction.*

mighty Creator towards themselves. Upon this account many *Christians*, of great *Piety* and *Learning*, have impatiently desired to have a faithful and compleat Account of the *Rites* and *Customs* of the *present Jews*; the Foundation of whose Religion, I humbly hope none will deny, but that it did Originally spring from the *Fountain of Infinite Wisdom*, and contained proper Means rightly disposed for the attaining of the End for which they were design'd.

I therefore being educated in the Service of, and constantly conversing with *Christian Prelates* and others, of the most distinguisht *Characters*; it has often been propos'd to me to write a *Succinct, and Just Account* of the *Rites and Customs* which the *Jews* throughout the *World* observe at this day.

This

## *The Introduction.*

This having done, some years since, and Communicating it to some of my Friends, I was solicited to publish it in a more Copious manner, for the general satisfaction of those who desired Information therein; but I could not be induced to comply with their Desires, for these two Reasons.

*First*, that it was a Work that had been Treated of before, and therefore unnecessary.

*Secondly*, That I must be suspected guilty of Partiality, in the Performance.

As to the *First*, many Christians of profound Judgment and Application, and every way qualified for the Undertaking, had wrote upon the same Subject.

*Secondly*, being a Jew, I might very reasonably be suspected to be Partial, and that I would either omit or alter all such things

as

### *The Introduction.*

as did in the least tend towards the rendering my own *Perswas-ion* contemptible, in the eyes of its Adversaries, and so make a fair and plausible Story, though far remote from true matter of Fact.

To the first of these Objections it was answered. That the *Learned World*, was not sufficiently satisfied with what hitherto had been written on this Subject, it being imperfect and deficient; or else too Copious on Trifles and Frivolous matters; and not seldom, written with a design only to render the People Ridiculous and Contemptible by interlarding their Relations with some unaccountable and fantastical Fopperies, rather to divert their Reader, than inform him. Such Excursions, as these have often made them deviate from Truth, and gain

## *The Introduction.*

gain belief with none but such as are monstrously credulous.

To the second, that very many Persons, of extraordinary, Learning and great Quality, by long Experience, were so well confirm'd in their Opinion of my Integrity and Probity, that it would not in the least be suspected; but that I would Act with great Sincerity and Candour; so that they could not see any thing that justly ought to hinder and deter me from the Undertaking.

Now I having always been obsequious, to the Commands of my Superiors, and compliant to the Requests of my Friends; could withstand them no longer; but applied my self to oblige them to the utmost of my Abilities.

Therefore Courteous Reader, accept of this *Manual*, of the *Rites and Customs* of the *Jersy*; in which (notwithstanding its  
Brevity,) 1602

## *The Introduction.*

Brevity, I have not omitted the least minute Circumstance; only such as are not now observed, or regarded by them.

I have divided this Discourse into five Parts, according to the number of the Books of the *Law of Moses*. In the management of the whole, I have kept my self strictly to Truth, considering my self as a *Jew*; and therefore ought to be a plain and impartial *Relator* only.

I must ingenuously confess that I have endeavour'd to avoid giving the Reader any just occasion to despise the *Jews*, for their multiplicity of Ceremonies; but have not in the least taken upon me to Apologize for, or defend them; my whole design being only to give a *Just* and *Faithful Narration*, of them, and not to gain *Proselytes* to them. It is a remarkable Saying of a very Great

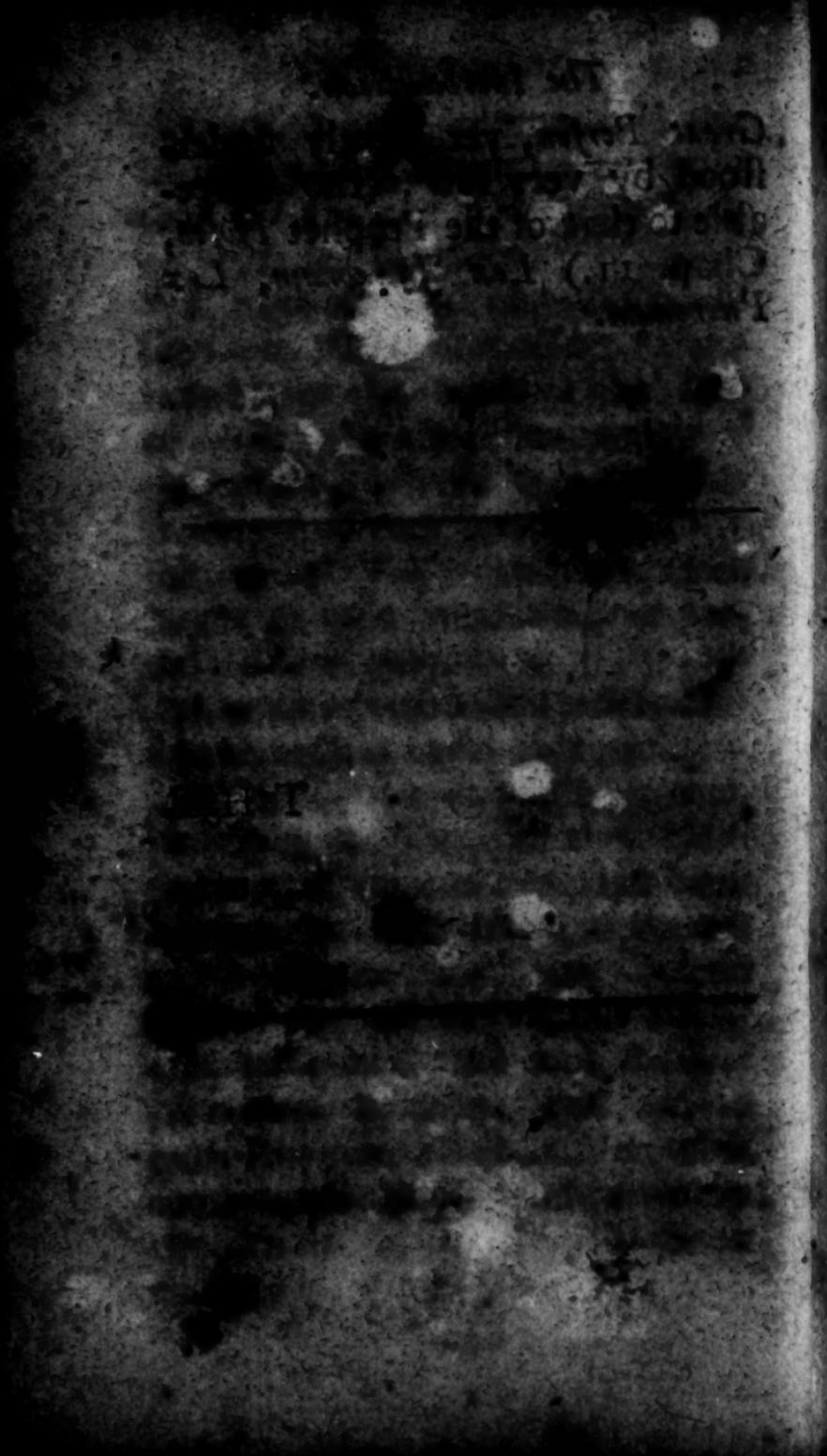
*The Introduction.*

Great Person, yet rightly understood by very few; (tho' agreeable to that of the Prophet Hosea, Chap. 11.) *Lex Iudeorum, Lex Puerorum.*

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THE

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THE  
HISTORY  
OF THE  
Present JEWS.

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PART I.

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CHAP. I.

*Of the Division and Original of all  
the Rites, Customs and Ce-  
remonies of the Jews, and  
wherein they differ among  
themselves.*

**T**HOSE Rites, Customs  
and Ceremonies, which  
are now observ'd and  
practis'd by the Jews;  
are neither of equal Authority,  
nor perform'd by all. For they  
A are

2      *The History of*      Part I.  
are divided into Three Sorts ;  
of which the First comprehends  
the Precepts of the Written Law,  
so call'd by them , because they  
are contain'd in the *Pentateuch* ,  
i. e. the Five Books of *Moses*, in  
which are 248 Affirmative Pre-  
cepts , and 365 Negative , in  
all 613, call'd *Mizvod de Oraita* ;  
which signifies *Commandments of*  
*the Law.*

The Second are Oral Laws ;  
for so the Expositions of the Rab-  
bins and Doctors in every Age,  
upon that which was Written by  
*Moses*, are call'd ; and numberless  
other Ordinances call'd *Mizvod de*  
*Rabanan*, *Precepts of the Doctors*,  
which are all together at large  
in a great Volume, call'd the *Tal-  
mud* ; of which we shall give a  
particular Account in the Second  
Chapter of the Second Part of this  
Book.

The Third Sort are such Things,  
as

Chap. I. *The Present JEWS.* 3

as have, in different Times and Places, been diversly us'd or introduc'd anew, upon which account they are call'd *Minhaghim*, or *Customs*. Now, as the Original of these *Customs*, arose upon account of the *Jews* being scatter'd into several Countries, and taking the Names and Customs of the Inhabitants; so, in all Things which are contain'd in the Written Law, or in the Oral Tradition of the Learned, (which naturally flow from the Volume just mention'd) there is no material Difference; nor indeed scarce any, between any Nation of the *Jews*, how far soever at a distance one from the other: But in this Third Part, which concerns these *Customs*, is the only Difference, and that very considerable; especially among these Three Sorts of *Jews*, which are at this time the Principal, viz. The *Levantines*, the *Germans*, and the *Italians*.

A 2 understand-

4      *The History of*      Part I.  
derstanding by the *Levantines*,  
not only those who live in the *Le-  
vant*, but those in *Barbary*, the *Mo-  
rea*, and *Greece*, and those which  
are call'd the \* *Spanish Jews*; and  
by the *Germans*, the *Bohemians*,  
*Moravians*, *Walachians*, *Musco-  
vites*, and others. Only ob-  
serve, that tho' we shall en-  
deavour to comprehend, in the  
Work before us, as much as we  
can, both what is contain'd in  
the Written Law and the Tradi-  
tions of the Rabbins, and that  
which relates only to Custom;  
yet where we shall speak of the  
Difference of Practice, it is not to  
be understood of the First or Se-  
cond Class of Precepts, which are  
Essential, because all do unani-  
mously agree in them; but only of

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\* The *Spanish Jews* being driven out of the  
Territories of the King of *Spain*, the greatest  
part of them fled into the *Levant*, where they  
continue to this Day. *Father Simon.*

this

Chap. 2. *The Present Jews.* 5  
this Third Sort, which indeed can-  
not properly be call'd Precepts.

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## C H A P. II.

### *Of their Houses.*

I. **T**H E Rabbins have told us, that whoever Builds a House, ought to leave some part of it Unfinish'd or Imperfect, in Memory of the Present Desolation of *Jerusalem* and the Temple; and ought to make there some Mark or Token of his Sorrow, according to *Ps. 137. If I forget thee, O Jerusalem, let my right Hand forget her Cunning.* Or at least they leave about a Yard square of the Wall unplaster'd, upon which they write this Verse of the *Psalm* in great Letters, or these two Words, *Zecher Lachorhan*, i. e. **FORN MEMORY OF THE DESOLATION.**

A. 3. II. At

6      *The History of*      Part I.

I.I. At the Doors of their Houses, and every Chamber or Place where they dwell or work, they have written, with great Care, upon a piece of Parchment, prepar'd for that purpose, these Words of *Deuteronomy*, Chap. vi.

4. Hear, O Israel, the Lord our God is one God; to these Words, And thou shalt write them upon the Posts of thine House, and on thy Gates. And very near it, from Chap. xi.: 13. And it shall come to pass, if you shall hearken diligently unto my Commandments, &c. (to v. 20.) And thou shalt write them upon the Door-posts of thine House and thy Gates. This Parchment is roll'd up, and when they have written the Name \* Schiaddai upon it, they put it into a Cane, or some such Thing, and fasten it upon the Door-posts, on the right Hand as you go in, and

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\* Tis one of the Names of God. F. Simon often-

Chap. 2. *The Present Jews.* 7  
oftentimes by way of Devotion,  
they Touch it and Kiss it as they  
go out and in; and this they call  
*Mezuza.*

III. They admit of no Figure,  
Image or Statue in their Houses,  
much less in their Synagogues and  
Sacred places, because 'tis said in  
*Exodus*, Chap. xx. *Thou shalt not*  
*make to thy self any graven Image,*  
*nor the likeness, &c.* and in several  
other places. However in *Italy* a  
great many take the Liberty to  
keep Draughts and Pictures in  
their Houses, especially if they are  
not in *relievo*, nor a whole Body,  
but only the Face.

**A** ~~4~~ **CHAP.**

## C H A P. III.

*Of their Utensils and Vessels in  
their Houses.*

I. **T**H E Vessels which they use about their Cookery, and which they Eat in, must all be bought New; for if they have been us'd by any body besides ~~Jews~~, (if they are made of Earth or Wood,) and have had any thing Hot in them, they may not use 'em; and this is, because of those many sorts of Meats which they are forbidden to Eat, as we shall speak of in the Sixth Chapter of the Second Part. For they take it for granted, that some or other of these things may have been dress'd or put in them, and penetrated through them; but if they are made of Metal or Stone,

Chap. 3. *The Present Jews.* 9.

Stone, which are not so apt to imbibe any thing as Earth, they either make them pass through the Fire, or scald them in boylung Water, and then they use them.

II. When they buy these things New, (if they are made of Glass, Earth, or Metal,) they plunge them all over either in a River, the Sea, a Well, or a Bath; and this they do out of an excessive Cleanliness, which they ground upon the 23 Verse of the 31 Chapter of *Numbers*, *Every thing that may abide the Fire, ye shall make it go through the Fire and it shall be clean: nevertheless it shall be purified with the Water of Separation.*

III. They make use of different Utensils, both for the Kitchen and the Table; some for Cheese and such things as are made of Milk, and others for Meat; for, as I shall observe in the Sixtieth

10. *The History of Part I.*  
**Chapter of the Second Part,** they  
may not Eat Cheese (or any thing  
made of Milk) and Flesh at the  
same Meal.

I V. They have besides, Utensils (both for the Kitchin and the Table,) which are used only at the Passover, and which have never touch'd leaven'd Bread, as I shall shew in the Third Chapter of the Third Part.

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## C H A P. IV.

### *Of their Sleeping and Dreams.*

I. **T**H E Rabbins Advice is,  
That every one take care  
to place his Bed with the Head  
Northward; and the Feet South-  
ward, or the contrary; but not  
East and West, out of respect to  
Jerusalem and the Temple, which  
was.

was most venerable in those Parts; but there are but few that regard it.

II. When they lye down to Sleep, they pray to God to preserve them from the Perils of the Night, and to give them a sweet Sleep, and that they may arise alive and well the next Day. To these Prayers they add the Verse of *Deuteronomy* before-mention'd, and the xci Psalm, \* *He that dwelleth in the secret Place of the most High, shall abide under the Shadow of the Almighty.* And the cxxi. *I will lift up mine Eyes unto the Hills from whence cometh my Help.* And the fifth Verse of the xxxi Psalm, *Into thy Hand, O Lord, I commend my Spirit;* some add other such

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\* Our Rabbin, and indeed all the Interpreters which I have met with, have mistaken this Text, and translated it wrong. I translate it thus, *The most High dwelleth in secret, the Almighty abideth in a shadow.* Ockley.

12      *The History of*      Part I.  
Prayers ; every one according to  
what he is used to do, or what he  
pleases.

III. They give great Heed to  
Dreams, because of the Instances  
which they find in Scripture of  
*Jacob, Joseph, Pharaoh, Nebuchad-*  
*nezzar, Daniel, and others* ; and  
because of this Passage in *Job*,  
Chap. xxxiii. 15. *In a Dream, in*  
*a Vision of the Night, when deep Sleep*  
*falleth upon Men ; in Slumberings*  
*upon the Bed. Then he openeth the*  
*Ears of Men and sealeth their Instruc-*  
*tion.*

IV. And so great is the regard  
they have to Dreams, that if any  
one Dream of IH, so that it caus-  
eth him to be Sad, and Melan-  
choly ; particularly, if it be any  
of the Four kinds of Dreams,  
which are specified by the Rab-  
bins, they Bless themselves, and  
so Fast all that Day, as the man-  
ner is in all other Fasts, (as shall  
be

Chap. 4. *The Present Jews.* 13  
be shewn hereafter.) Insomuch,  
that upon the Sabbath-day also,  
whereon it is forbidden to Fast for  
any other cause whatsoever; in  
this case of a Dream it is as Law-  
ful, as on any other Feast-day.

V. And in the Evening, when  
he has done Fasting, before he  
Eats, he calls unto him three  
Friends; to whom he says seven  
times, *May the Dream which I have  
Dreamt be Fortunate;* and they an-  
swer him every time, *May it be  
Fortunate; and God make it Fortu-  
nate.* And then repeating some  
certain Verses out of the Prophets,  
wherein are Promises of Life, Re-  
demption and Peace; they say  
to him that of Ecclesiastes, Chap.  
ix. 7. *Go thy way, eat thy Bread  
with Joy, &c.* and then he Eats.

CHAP.

## C H A P. V.

Of their Habits, and Vestments ;  
of their Fringes, and Front-  
lets.

I T is Unlawful for a Jew to wear any Garment that is mix'd of Linen and Woollen ; according to that of Levit. Chap. xix, 19. *Neither shall a Gar-  
ment mingled with Linen and Wool-  
len come upon thee :* and also in Deut. xxii. 11. And hence also they observe, not to Sew a Woollen Garment with Linen Thread ; nor on the contrary.

II. Likewise the Man may not wear the Woman's Garment, nor the Woman the Man's : as it is said , Deut. xxii. 5.. *The Woman shall not wear that which pertaineth unto a Man ; neither shall a Man put on*

Chap. 5. The Present JEWS. 15.  
a Woman's Garment: for all that do  
so, are an abomination unto the Lord  
thy God. And hence also all effe-  
minate Acts, as, to paint the Face,  
to cut the Hair from the privy  
Parts, are forbidden to the Man;  
and so likewise are those of the  
Man, to the Woman.

III. And perhaps it was from  
hence, that the Jews were forbid-  
den to Shave the corners of their  
Beard; which they understand of  
the Hair beneath the Temples, as  
well as the Beard it self: from that  
place in *Levit.* Chap. xix. 27. *Te*  
*shalt not round the Corners of your*  
*Heads; neither shall thou marr the*  
*Corners of thy Beard.*

IV. They are unwilling to imi-  
tate any other Nation in their Ha-  
bit; unless their own make them  
seem very ridiculous. Neither  
may they Shave their Crowns,  
nor wear Locks of Hair upon their  
Heads, or the like. And in what  
Country

16      *The History of*      Part I.  
Country soever they are, they generally affect the long Garment, or Gown.

V. The Women also Dress themselves in the Habit of the Countries where they live; but upon their Wedding-day, they cover their Hair, wearing either a Peruke, or Dressing of some other Hair, or something else that may counterfeit Natural Hair, according to the Custom of the Women of that place: but they are never to appear in their own Hair more.

VI. The Men also have no very good opinion of going Bare-headed; neither do they use it one to another, as an Act of Respect, not esteeming it to be so: neither are they uncover'd in their Schools, or Synagogues. Notwithstanding, living as they do, among Christians, where this Custom is used in Reverence to Superiors, they use the same.

VII.

VII. Every thing they wear, if it have Four Corners; that is to say, Four distinct Sides, they are oblig'd to fasten to each Corner a Pendant, or Tassel, which they call *Zizit*; so that there must be Four of these: and they use to make them Eight Threads broad, each of them being Knit to the middle with Five Knots, of Wool, Spun on purpose for this use: this they do according to that Command in the Book of *Numbers*, Chap. xv. 38. *Speak unto the Children of Israel, that they make them Fringes in the Borders of their Garments throughout their Generations; and that they put upon the Fringe of the Borders a Ribband of Blue;* and also in *Deut. Chap. xxii. 12.*

VIII. This Injunction reacheth only to the Men, and not the Women; neither do any of them use it.

IX. Now

IX. Now, forasmuch as at Present this Four-corner'd Garment is not any where in common use among them, because it would make them ridiculous to the Nations where they live; they wear under their other Cloaths a kind of square Frock, with the aforesaid Pendants, or Tassels fasten'd to it, and this they call *Arban can-fod*: this they do in remembrance of the Commandments of the Lord, as it is enjoyn'd them in the above-cited place of Numb. Verse 4o. *That ye may remember, and do all my Commandments, and be holy unto your God.* Notwithstanding in their Schools, at the time of their Prayers, they put on a certain square Woollen Vestment, with the Pendants fasten'd at each Corner of it; and this they call *Tateth*; as we shall shew hereafter, Chap. xi.

X. The Men also ought continually

Chap. 5. *The Present Jews.* 19  
tinually to wear their Frontlets,  
which is call'd in Scripture *Totafot*,  
and are nam'd by them, *Tephilin*: commanded them, Deut.  
Chap. vi. 8. *Therefore shall ye lay up  
these my words in your Heart, and in  
your Soul, and bind them for a sign  
upon your Hand, that they may be as  
Frontlets between your Eyes:* the  
manner and form of these you  
have describ'd, Chap. xi. Not-  
withstanding at Present, partly to  
avoid the scoffs of the Nations  
where they live, and also because  
they account these, as Holy  
things, and such as ought to be  
used with great Discretion, and  
not upon every trivial Occasion,  
they put on these only in the  
time of Prayer.

XI. Some of them observe,  
in their Dressing in the Morn-  
ing, to put on the Right Stock-  
ing, and Right Shoe first, with-  
out tying it; then afterward to  
put

20      *The History of*      Part I.  
put on the Left, and so to return  
to the Right; that they may be-  
gin and end with the Right side;  
which they account to be the most  
Fortunate.

XII. They hold it also an un-  
becoming thing, for a Man to  
Dress himself, without putting on  
a Girdle, or something, that may  
divide the Lower part of the Bo-  
dy, from the Upper.

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## CHAP. VI.

### *Of their Modesty in Evacuation.*

I. THE Rabbins deliver many  
things to be observ'd in E-  
vacuation, or Easing the Body,  
the place and manner how they  
are to order themselves on this oc-  
cation; all which tend to Health,  
Civility, and Modesty. And they  
have

Chap. 6. *The Present JEWS.* 21  
have been the more easily induc'd  
to treat of this Particular, because  
they found it specified in the  
Law, *Deut.* Chap. xxii. 12, &c.  
*Thou shalt have a place also without*  
*the Camp, whither thou shalt go forth*  
*abroad. And thou shalt have a Pad-*  
*dle upon thy Weapon: and it shall be,*  
*when thou wilt ease thy self abroad,*  
*thou shalt dig therewith, and shalt*  
*turn back and cover that which cometh*  
*from thee. For the Lord thy God*  
*walketh in the midst of thy Camp, &c.*  
*therefore shall thy Camp be Holy, that*  
*be see no unclean thing in thee, &c.*

II. First they say, that they must  
accustom themselves to do this in  
the Morning, as soon as they are  
up; and afterwards wash their  
Hands, that they may go clean  
to Prayers.

III. When a Man has a  
motion towards this business, he  
must not hold it: for by that  
means he renders himself wil-  
lingly

22      *The History of*      Part I.  
lingly abominable, against the  
Command given Levit. Chap. xi.  
44. *Neither shall ye defile your selves,*  
*&c.*

IV. If the Place be such, where  
they may be seen, they must  
use all possible Decency and Mo-  
defty. In Ancient times, when  
they had not the conveniency of  
doing this business within Doors,  
but were forc'd to go abroad, they  
observ'd many points, tending  
toward the Modesty of the Act:  
and because the Place might not  
sometimes be so safe, and free  
from dangers, they us'd a certain  
Form of Prayer, or Invocation  
to their Tutelar Angels, that they  
would defend them from all Dan-  
gers: but at this Time there is  
no such thing used.

V. After they have done, they  
must Wash their Hands, and give  
Praise to God; acknowledging  
his great Goodness, and Wisdom,  
that

Chap. 7. *The Present JEWS.* 23  
that he hath made Man in so  
Wonderful a manner, and so Pre-  
serves him: Whereas if the pas-  
sages for the Evacuating the  
Superfluities of the Body were  
stopt up never so little a time,  
he would Die. And this Benedi-  
ction they use to repeat, as often  
as their Necessity calls them to  
this A&T.

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## C H A P. VII.

### *Of the Manner of their Washing in the Morning.*

I. **T**H E Y Wash their Hands  
and Face every Morning,  
as soon as they are up: and before  
they have done it, they take  
especial Care that they neither  
touch Bread, or any thing that  
is

24      *The History of*      Part I.  
is Eatable ; a Book, or any Holy  
thing.

II. Concerning the Quality of  
the Water , and the manner of  
Washing, the Rabbins have Writ-  
ten, and enjoyn'd many Nice Cir-  
cumstances : and they say also ,  
that the Water must not be cast  
upon the Ground ; nor may they  
tread upon it ; because they ac-  
count it an Unclean thing.

III. While they are Wiping  
their Hands, and Face , they say  
a Benediction , as in the Ninth  
Chapter following.

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## C H A P. V I I I.

### *Of Uncleanness.*

I T was Ordain'd in the Law,  
as appears by *Leviticus*, that  
whosoever touch'd a Dead Body,  
the Carcass of any Creeping thing,  
or



## C H A P. IX.

*Of their Benedictions, or Lan-  
datory Prayers.*

WE are here to understand, that it is ordained by the *Rabbins*, that they should say a *Benediction*, and render particular Praise and thanks to God, not only for any Benefit they receive, and in all their Prayers; but even upon every extraordinary Accident that befalls them, and in every Action that they do; and likewise for every thing they eat, and drink, and every Good Smell; for all the Precepts of the *Law*, and of the *Rabins* that they observe; for every New thing, and every Strange thing that happens: and for each of those they have a Proper *Benediction*,

Ch. 9. the Present JEWS. 27  
nediction, and which is appropriated to such occasions. But these several Benedictions being so many, it would be too tedious to rehearse them all, I shall only touch at some of them, referring you to the Writings of the Rabbins, for fuller satisfaction.

II. In the Morning, as soon as they rise, they say; *Blessed be thou O Lord our God, who raisest the Dead to life; who givest sight to the blind; who stretchest forth the earth upon the waters:* and many such like. If they Wash, according to the Precept, they use this Benediction: *Blessed be thou O Lord our God, King of the World;* who hast sanctified it in thy Precepts, and commanded us to wash our hands: if it be for the Study of the Law, they say; *Blessed, &c. who hast given us the Law:* If in rejoicing, when they Eat Bread; *Blessed, &c. who bringest bread out of the Earth:*

if in Drinking; Blessed, &c. that hath created the fruit of the Vine: for the Fruit of other Trees; Blessed, &c. that hast created the Fruit of the Trees: for the Fruits of the Earth; Blessed, &c. that hast created the Fruits of the Earth: For any Sweet Smell; Blessed, &c. who hast created such a sweet thing. When they see high Mountains or large Seas; Blessed, &c. who hast created things from the beginning. If they see, or eat, or put on any new thing, as also at the beginning of their Solemn Feasts; Blessed, &c. who hast preserv'd, and maintain'd, and continu'd us to this present time. If any of their Friends Dye; Blessed, &c. Thou Judge of Truth. In short, in all things and Actions whatsoever, they say some Benediction to God, either before or after, and in some, both before and after; for they think they should

Ch. 9. the Present Jews. 29  
should be guilty of the Sin of Ingratitude, if they should partake of, or enjoy any thing in the World unless they should first, with a Thanksgiving, acknowledge its being received from God, as Lord of all.

III. They are oblig'd to say at least an Hundred *Benedictions* every day; and because most of 'em say them in the Morning, in the Synagogues, at Prayer time, therefore they call them *Mea Beracòd*, that is, an Hundred *Benedictions*.

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## C H A P. X.

### Of their Synagogues or Schools.

THEY build their Synagogues (which they call Schools) either little or great,

30      *The History of*      Part I.  
below Stairs or above, by themselves or in a part of another House according as they have convenience; not being now in a Capacity to Erect Lofty and Sumptuous Fabricks.

II. The Walls are either Whitned on the inside, or Wainscotted or Hanged; upon which there are Written some Verses or Sentences, to put them in mind of being attentive in Prayer, round about, there are Benches to sit on, and in some Synagogues they have little Chests to put Books, Cloaths, and other things in; above, there are a great many Lamps and Candles, those of Oil, the others of Wax to enlighten the Room. At the Doors they have little Boxes or Chests, where every one that pleases puts in Money, which is afterwards given to the Poor.

III. They have an Ark or Pres.

Press at the Eastern part of the Synagogue which they call *Aron*, in imitation of the Ark of the Pentateuch; i. e. the Five Books of *Moses*, written on Parchment, (\*) with the utmost exactness, with Ink made on purpose, in great square Letters, which they call *Mezubaad*, in imitation of the Book which *Ezra* wrote; (a Copy of which they say is kept at *Caire*) who Transcribed it with his own Hand from *Moses's* Manuscript, as we read in the Eighth Chapter of the Second Book of *Esdras*. And so accurate must they be in writing it, that if there should chance to be the

\* The Jewish Doctors have invented a vast number of Rules to be observ'd in transcribing a Copy of the Law, for the use of any Synagogue; but one half of them contain nothing but Niceties and Superstition. However, some may contribute towards the having Correst Copies. As for this Ancient Copy which they attribute to *Esdras*, 'tis a mere Fable. F. Simon.

least Letter, a *vau* suppose, or a *jud* too much or too little, it is all good for nothing, and is laid aside as not fit to be read. And since the Transcribers are subject to make such mistakes, the Rabbins have laid down a great many particulars which are to be obser-v'd. This Pentateuch is not in the form of any of those Books which are now in use, but in a Volume or Roll, as Books were made in Ancient times; that is, long pieces of Parchment sew'd together, not with Thread, but with Thongs cut out of the hide of some clean Beast. These pieces of Parchment thus Sew'd together, they fold up and unfold upon wooden Staves. For the better preserving it, 'tis wrapp'd up in a Cover of Linen or Silk, which the Women make and em-broider after the best manner they can, and make an offering  
of

of it. And it has another Silk Covering for an Ornament. If the Owner of the Book be able, he has the ends of the Staves which come out beyond the Parchment, which they call † *Hez Haim*, covered with Silver in the shape of Pomegranats (which for that reason they still call *Rimmonim*) Bells, or some such thing; at the Top is a Coronet of Silver, which either gces round about them, or else half way and Hangs before them. This Crown they call *Hatara* or *Cheder Toza*; and all this work varies according to the Customs of the Place or the particular Fancy of the Owners. There are sometimes in the Chest; Two, Four, Ten, Twenty, or more of these Books, which they call *Sefer Toza*, i.e. *The Book of the Law*, they read

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† *Wood of Life.*

34 *The History of* Part I.  
in these, on their Feast Days and  
times appointed, as we shall  
shew in its proper place.

IV. In the midst, or else at  
the upper end of the Synagogue,  
there is a sort of a Desk or lit-  
tle Altar, made of Wood, rais'd  
somewhat high, upon which  
they rest this Book when they  
read it, and which they lean  
upon when they Preach, and up-  
on other occasions.

V. They have a Place by it  
self, either above, or on the one  
side, inclosed with Wooden Lat-  
tices, where the Women stand  
to say their Prayers, and see e-  
very thing that is done, but can-  
not be seen by the Men, nor do  
they at all mix with them: which  
is done for fear their minds should  
be diverted from their Prayers by  
any evil thoughts.

VI. Nevertheles, the Situation  
and the particular management  
of

Ch. 10. the Present JEWS. 35  
of all these things vary, according  
to the different Customs of  
the Countries and Places where  
they are, but are much after this  
manner.

VII. There is one, that Sings  
\* the Prayers a great deal louder  
than the rest, whom they call  
† *Cazar*, and another whose busi-  
ness it is to keep the Synagogue  
neat and in good order; to light  
the Candles and give attendance  
at Prayer time and keep the Keys;  
he is call'd || *Sciamas*, or *Servi-  
tor*; and both have Salaries out

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The Jews pronounce their Prayers after  
such a manner, that they may be said to Sing  
them. And so when they read the Bible, they  
Sing. F. Simon.

† *The Cazar is the same among the Jews, that*  
‡ *Reader is among us; this word Cazar is in*  
*Epiphanius. idem.*

|| *The Sciamas or Minister, is much the same*  
*thing which a Deacon was formerly; and the Sy-*  
*rian Churches do still call their Deacons by this*  
*Name, tho' the signification of it ordinarily extends*  
*to all Ministers in any Divine Office. F. Si-*  
*mon.*

36 The History of Part I.  
of the Publick Stock of that  
Synagogue to which they be-  
long.

VIII. There are of these Syna-  
gogues or Schools, more or fewer  
in each City, proportionable to  
the number and diversity of the  
Jews which dwell there. For  
since the *Levantines*, *Germans* and  
*Italians*, differ in nothing so  
much as in the Form of their Li-  
turgies, every one of the Nations  
chose rather to have a Synagogue  
by themselves.

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## C H A P. XI.

*Of their Prayers, Square Vest-  
ment call'd Taled, Frontlets  
and Pentateuch.*

**T**HEY go to Prayers in these  
Synagogues three times a  
day.

day. In the Morning, which includes four hours after Sunrise, and is call'd *Sciacrid*. In the Afternoon, at three a Clock, which (including all the time from Noan) is call'd *Mincha*. The third time is at the beginning of the Night, and is call'd *Harnid*. But in several places, if it be not a Festival, they say the Afternoon Prayers, and the Evening together, about Sunset, for greater convenience.

II. They Wash their Hands before they go into the Synagogue: In the Morning before they go to Prayers, they must neither Eat nor Drink, nor do any Business, nor go to any one to make a Visit, nor pay their Respects.

III. As soon as they come into the Synagogue in the Morning,

38      *The History of*      Part I.  
    ang, they put on this \* *Taled*  
which I mention'd; and recite  
the Benediction, || *Blessed be thou*  
*&c.* Some put it upon their  
Heads, others wrap it round  
their Necks, that they may  
stand with more attention in  
their Prayers, without looking  
one way or other.

IV. Then they put on their  
Frontlets which they call † *Tef-*  
*filin*, which I have already men-  
tion'd, and are made after  
this manner. They take two  
pieces of Parchment, and with  
a great deal of Exactness, write  
upon each of them these four

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\* The word *Taled* or *Taled* according to the  
pronunciation of the Italian Jews, signifies in  
Rabbinical Hebrew a Mantua, or the Veil which  
they put over all their other Cloaths. F. Simon.

|| Numb. Chap. v. 7, 8, and 9.

† *Tefillin* in Chaldee, or Rabbinical Hebrew, is  
the same as *precatoria*, is in Latin; because the  
Jews make use of them when they say their Pray-  
ers, idem.

Ch. ii. the Present JEWS. 39  
passages of Scripture in square  
Letters, with Ink made on pur-  
pose. The first is out of Deut.  
vi. 4. Hear O Israel, &c. The  
second out of Chap. ii. 13. And  
*it shall come to pass if you shall hearken*  
*diligently unto my Command-  
ments which I command you this*  
*day, &c.* The third out of  
Exodus xiii. 1. Sanctifie unto me  
all the first born &c. The fourth  
out of the same Chapter, v. ii.  
*And it shall be when the Lord shall*  
*bring thee into the land of the Ca-  
naanites, &c.* These they wrap  
up in a black piece of Calves  
Leather, that is, they put all  
these Scriptures together into  
one Roll made into a sharp point,  
which they fasten upon a little  
square piece of the hardest part  
of the same, from whence there  
comes a thong of the same Lea-  
ther, an Inch broad, and a yard  
and an half long, or thereabouts.

Thus

This they put upon the brawny part of their left Arm; and when they have ty'd a little knot upon the Thong, like a Jod they wrap it round their Arm and Hand down to their middle Finger; and this they call *Teffila Sceliad*, that is, the *Teffila of the hand*. In making the other, they cut the abovemention'd Texts of Scripture into four pieces, every one by it self, and joyning them together they make a square, with the Letter † *Shin* at the Top; and this they put upon a square hard piece of Leather like the other, from which come two Thongs as in the former. They put this square upon the midst of their

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† In the Teffila of the hand they Ty a little Knot in the shape of a Jod, and in the Teffila of the Head they have the W Shin and T Dalech, which being all puz together make the Name of God T Shaddas. Ockley.

Forehead, and the Thongs go round about their head, and are ty'd behind with a Knot in the shape of a *Daleth*, and the remaining part of them hangs down before upon their Breast. This they call *Teffila Scetrose*, that is, the *Teffila of the Head*. These are the Frontlets which they put on with their *Taled* commonly in the Morning, only there are some more devout than the rest, that put them on at the Afternoon Prayers too, but they are but few, only the *Chaunter* always puts on his *Taled*.

V. When there are Ten Men come together, each of them Thirteen Years and a Day Old, (for if there be not Ten such they cannot Sing the Prayers Solemnly) the *Chaunter* or *Cazan* that we mention'd before, goes to the little Alter or stands before the Ark or Chest, and begins.

42 . . . *The History of* . . . Part II.  
begins the Prayers with a loud  
voice, and all the rest follow him  
in a softer Tone.

VI. The form of Prayer is  
very different between those three  
Nations of the Jews abovemen-  
tion'd. So that, as I have alre-a-  
dy observ'd, there is not any  
one thing in which they differ  
more than in this. The *Germans*  
*Sing* higher than the rest. The  
*Levantines* and the *Spanish* Jews  
use a sort of a Tone much after  
the *Turkish* manner. The *Itali-  
ans* use a plainer Tone, and not  
so loud. These Prayers contain  
more words or fewer, according  
as the days are Common or Fe-  
stival: but in these days also they  
differ among themselves.

VII. Nevertheles, the main  
Body of their principal Prayers,  
in which they do all of them at  
all times agree, is this. In the  
Morning they say certain *Psalms*,  
par-

Ch. II. the Present JEWS. 43  
particularly all the 145. I will exalt thee, O my God, &c. and all the following Psalms, which begin with *Hallelujah*. Then follow a certain Collection of Praises to God, which is oftentimes repeated in all their Prayers, and at all Times, which they call *Cadisc*, that is, *Holiness*. One Thanksgiving to the Creator of the Light and Day, which they call *fozer*. Then this of *Deuteronomy*, Hear O Israel, &c. And it shall come to pass, if ye shall hearken, &c. mention'd several times already. Then this out of *Numbers*, xv. 38. Speak unto the Children of Israel, and bid them that they make them Fringes. These three Lessons are call'd *Chirial Sceman*; to which they add the *Veiazim*, and the eighteen Thanksgivings to God, call'd *Scemona Asre*; with which Thanksgivings they mingle their Petitions for the most

44      *The History of*      Part I.  
most necessary things, as Life,  
Health, Understanding, Liberty,  
Forgiveness of Sins, &c. which  
they first say in a low Voice, and  
the *Cazan* very loud. Then they  
repeat the 145 Psalm, and some  
Verses of the Prophets, and this  
out of Isa. vi. *Holy, Holy, Holy*  
*Lord God of Hosts*, &c. with the  
Interpretation of the same Words  
in *Chaldee*. When all this is said,  
they conclude with a Lesson, and  
a Thanksgiving to God, for en-  
lightning them to serve him; be-  
seeking him, that he would  
bring all the World to serve him  
in like manner. Then saying  
*Haleno Lesabeah*, the Morning  
Prayer is ended.

VIII. On Monday and Thurs-  
day, after the *Seemonè efrè*, they  
add certain Confessions and Pe-  
nitential Prayers. And if any one  
has a mind to use any sort of  
Abstinence or Fast, they reckon  
these

these two Days of the Week not proper for it, calling them Days of Justice; because in Ancient Times the Magistrates us'd to sit, in Cities and great Towns, in their Courts of Judicature, on these Days; and the Inhabitants of the neighbouring Villages us'd to come in to the great Cities as to a Market, in a kind of relation to the Divine Justice.

IX. In the Afternoon-Prayers they begin with the 145 Psalm, then the *Cadis*, then the 18 Benedictions, *Scemonà esrè*; first with a low voice, and then a loud; then the *Cadis* again, and so make an end.

X. In the Evening they recite a Thanksgiving to God for bringing the Night, and because he lov'd *Israel*, and gave him his Commandments. Then follow the three Lessons call'd *Chiriad sceman*. Then a Remembrance of

46      *The History of*      Part I.  
of his bringing them up with  
Miracles out of Egypt. Then a  
Prayer to keep them in Peace  
that Night. Then 18 Verses out  
of the Prophets, the 18 Benedic-  
tions *Seemonà efrè* in a plain tone  
only. Then the *Haleño Lefzbeah*.  
Then the *Cadis*, with which they  
conclude the Evening-Prayer.

XI. These are the most con-  
siderable things of which their  
Prayers at all times consist; and tho' in Feasts and Solemn Days,  
they do insert some others suita-  
ble to the Occasion, of all which  
we shall speak particularly in  
their proper Places; yet nevertheless,  
these are always the Foun-  
dation, both as to Order and  
Substance. And in these, there is  
not any considerable Difference  
between the Three Nations a-  
bovemention'd, but all of them  
do in a manner conform to this  
Method.

XII. They

XII. They divide the Pentateuch into 48 or 52 Lessons, which they call *Parashod*, or *Divisions*, and read one of them in the Synagogue every Week: so that tho' there are 13 Months in the Year, as I shall observe in the Second Chapter of the Third Part, it would all be read. On Mondays and Thursdays, after the Penitential Prayers, they take out of the Chest, which I have already spoken of, the \* *Sepher torà*, and repeating this Verse of the 34 Psalm, *O magnify the Lord with me, and let us exalt his Name together*, and some other Verses, they lay it upon the Little Altar; and having unty'd and open'd it, they invite Three Persons up to read the beginning of the proper † *Parascia*; each of these read a part, and say a Benediction before they begin, and another when

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\* *The Book of the Law.* † *Section or Chapter.*

they

AS

as I shall observe in its proper place.

XIV. And because every one, out of Devotion, is desirous to have a hand in performing some of those things which are to be done; as, taking the Book out of the Chest, or laying it up again, and other such things as occur in Prayer-time: they sell the doing of them to him that bids most; and the Money which comes in this way, is either laid out upon the Synagogue, or else given to the Poor.

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## C H A P. XII.

### *Of the Priests and Levites, and their Oblations and Tithes.*

I. IN ancient times the Priests us'd to minister in the Temple, and they were of Aaron's

C Fa-

Family onely, as we read in *Exod.* xxix. and in other places. Their Business was, to offer Sacrifices and Oblations, to burn Incense, and perform what Religious Services were to be done. These had not only the Portions of their Sacrifices which are there commanded, but they had the Shoulder, the Cheeks, and the Breast of every Beast which was kill'd, and the First-born of all the Flock, and that which was given in exchange for the First-born of every Woman; the first Sheering of their Sheep; Two in the Hundred of all their Fruits; and all those things which are express'd in Scripture.

II. The Levites Busines was to Sing in the Temple at the appointed Time; and they had the Tenth of the Fruit, which they went up and down a gathering, from place to place.

III. But

III. But now, since none are oblig'd any longer to pay these Duties, but those Jews only which dwell in the Territories of Jerusalem, and such Places as did formerly belong to Judea; and there being but few Jews that have any Lands or Herds: And tho' there are some \* Priests and Levites which pretend, notwithstanding the Captivity, to have preserv'd their Genealogy by a true Tradition, yet nevertheless they have no Privilege above the rest, only they receive something for the Redemption of the First-born of their Males, and have the precedence among those that are call'd up in the Synagogues to read in the Pentateuch, as we

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\* A great many Jews retain still the Name of Cohanim, or Sacrificers, tho' there is no Temple now. So that the Word Cohen is nothing but a Title of Honour, and not a Priest, strictly speaking. F. Simon.

C e have

have observ'd † before; and they bless the People on Solemn Festivals, with these Words of *Chap. vi. of Numbers*, *The Lord bless thee and keep thee, &c.*

IV. They take care not to touch any Dead Body, nor to be under any Roof where there is one. They redeem their First-born of them, as we shall shew in *Chap. 9. of Part 4.*

V. The Priests may not Marry a Woman that has been divorc'd by a former Husband; nor a Sister-in-Law which has had the *Caliza*, as shall be shewn in *Part 4. Chap. 7.*

VI. In some few things, the Levites are next to the Priests in Dignity.

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† *Chap. xi. Sect. 12.*

C H A P. XIII.

Of their Tillage, and Herds.

I. **T**H E Y may by no means sow two sorts of Seeds together, as Wheat and Barley, or the like; much less may they sow any Seed mingled with Grape-Stones. *Levit. ix. Thou shalt not sow thy Field with mingled Seed, &c.* Nor may they Graft any Plant, as Nuts, Peaches, Apples, Oranges, &c. Nor have any grafted Trees in their Grounds; but they may eat the Fruit which grows upon such Grafts.

II. Whoever plants any Fruit-Tree, he may not eat of the Fruit of it till three Years after it has been planted. Besides, in ancient times they us'd to carry the Fruit of the fourth Year to the Temple, which they redeem now with

C 3 a small

54 *The History of* Part L  
a small matter of Ceremony,  
*Levit.* xix. 23.

III. They may not couple Creatures of a different Species together to breed ; as an Ass and a Bull, and the like; as in the above-quoted Text of *Leviticus*, *Thou shalt not let thy Cattel gender with a divers kind*: nor must they so much as yoke them together in a Plow, or let them draw together in the same Cart; *Thou shalt not plow, with an Ox and an Ass together*, *Deut.* xxii. 10.

IV. They were oblig'd formerly, when they reap'd their Grain, to leave one Corner of the Field uncut ; and so, in gathering their Vineyard , to leave some Branches with Grapes on them.

V. Every Seventh Year they us'd to let their Ground lie fallow without tillage, and what grew upon it, belong'd to the Poor. *Levit.* xxv.

VI. They

VI. They may neither make use of, nor eat the first Male of any of their clean Beasts, such as Cows, Sheep, or the like, unless it has some blemish or imperfection: because in ancient times they were oblig'd to give it to the Priest, or to redeem it of him; and now, they must neither use it, nor eat it, unless it has some defect. If it be an Ass, it may be redeemed, by giving the Priest a Lamb in the room of it, *Exod. xiii. 12.*

VII. If any one in the Field finds the Nest of a clean Bird, that is, such as is lawful to be eaten, that sits either upon Eggs or Young-ones; if he has a mind either to the Eggs or Young-ones, he is oblig'd to let the Old-one go, *Deut. xxii. 6.*

## C H A P. XIV.

*Of their Charity to the Poor, and  
Tenderness to the Beasts.*

I. **I**T cannot be deny'd, but that the Jews are a People very charitable and compassionate towards all People in want whatsoever : seeing that, notwithstanding there must necessarily a very great Number of them be such, the greatest part of them being poor, and their whole Nation expos'd to more Misfortunes than other People in the World ; and besides, those few Rich Men that are found amongst them, having neither Revenues nor Estates, which are only properly to be call'd Riches : yet notwithstanding they do relieve all their own Poor ; and besides these, they do upon all Occasions help.

help any Object of Charity, let him be what he will.

II. In great Towns, on Fridays, and the Eves of the other great Festivals, the Poor go about to rich Men's Houses, and others of the middle Sort, to gather their Alms; and they give to every one something, according to their Ability. Besides, the *Parnassim*, or *Nemunim*, whose Office it is to look after such things, takes care to send them something home to their Houses every Week; especially to such as have liv'd in good Credit, or are modest, and ashamed to beg, or Sick Persons, or Widows, which don't go abroad.

III. In every Synagogue, the Offerings, and some part of that which is given for the favour of being an Assistant in some of the Ceremonies, spoken of before, *Chap. 11. §. 14.* and that which is

58 The History of Part I.  
put into the Box that is fastned  
to the Door, is all put together,  
and out of it they relieve the  
Poor.

IV. But if a poor Man has  
occasion for extraordinary Cha-  
rity ; as, if he has a Daughter to  
marry, or would redeem any of  
his Family that are Slaves : whe-  
ther he is one that lives with  
them in the same City, or a Stran-  
ger, 'tis all one : The Overseers  
of the Synagogue procure him a  
Promise from every one, which  
they call *Nedava*, which is done  
thus. The Chaunter goes round,  
and says to every one, calling him  
by his Name, *God bless N. who*  
*will contribute so much to such a*  
*Charitable Design.* And because  
this is done upon the Sabbath,  
upon which Day they touch no  
Money, every one promises by  
Word of Mouth, what he thinks  
fit ; and the Week after, every  
one ..

one readily pays what he promises'd to the Overseer; and when they have gather'd it, they give it to the poor Man.

V. There are besides, in great Cities, Fraternities or Companies for Works of Charity: for instance, some that take care of the Sick, and Burial of the Dead, which they call *Ghemilud haffadim*: others for Alms only, which they call *Zedaka*: for Redeeming of Slaves, *Pidion secuum*: for Marrying Maids, *Hass betulod*, and several others: which Companies are more or fewer, proportionable to the Number of Jews which dwell in the Place.

VI. If a poor Man has any pressing Necessity, which exceeds the Abilities of the Town where he lives, he makes his Application to the principal Rabbins; who set their Hands to a Certificate, that he is an honest Man,  
and

60 . . . *The History of* . . . Part I.  
and one that deserves their Cha-  
rity ; and desire that every one  
would give him Assistance. Into  
what Place soever he comes with  
this Paper, where there are any  
*Jews*, be it Castle, Hamlet, or any  
little Place, he is entertain'd a Day  
or two with Mear, Drink, and  
Lodging, and some Money given  
him at parting. When he comes  
into any City, he gets his Certifi-  
cate confirm'd by the Subscri-  
ptions of the Rabbins that dwell  
there ; and goes to the Syna-  
gogues in the Name of the *Par-*  
*nassim* or the Companies, or who-  
ever else has the Charge of those  
Things, and receives Help and  
Assistance, by one or other of those  
Ways of Collection which we  
have given an account of.

VII. † In what part of the  
World soever the *Jews* are, they

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† This is not in the First Edition.

Ch. 14. the Present JEWS. 6x

send Alms to Jerusalem yearly, for the Maintenance of those Poor Jews who live there, and pray for the Welfare of the rest. They send besides to some other Places of Judea, as Saffet, Tiberias, and Hebron; where the Patriarchs, Abraham, Isaac, and Jacob, and their Wives are buried.

VIII. Besides these Publick Alms, every one gives his Charity, after what manner he himself thinks good, according as he is dispos'd.

IX. They also account it a Good Work to give Alms, and relieve all Persons whatsoever in Affliction, tho' they are not Jews; especially those who live in the same City or Place with them; as an Act of Charity due to all Mankind indifferently, and particularly recommended to them by the Rabbins.

X. Their

X. Their Compassion is such, that they take great care not to torture any Beast, nor use it ill, nor put it to a cruel Death; considering them as God's Creatures, according to *Psal. cxlv. 9.* *And his Mercy is over all his Works.*

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### *The End of the First Part.*

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**THE**

first book, written by the author  
of the present work, in which he  
describes the manners and customs  
of the people of the country, and  
the various species of animals found  
therein.

THE  
RITES and CUSTOMS  
OF  
The Present JEWS.

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PART II.

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CHAP. I.

Of their Language, Pronunciation, Writing, and Preaching.

I. **T**HREE are but few Jews now-a-days, that can maintain a continu'd Discourse in Hebrew, or the *Holy Language*, which they call *Lashon acodesc*; in which the 24 Books of the Old Testament are.

are written; nor yet in the *Chaldee*, or \* *Targum*, which was their common Language † whilst they were a People: Because they have learn'd, and are brought up in the Language of the Country where they are born. So that in *Italy* they speak *Italian*, in *Germany* *High-Dutch*, in the *Levant* and in *Barbary* they speak *Turkish* or *Morisco*, &c. Nay, they have made these Exotick Languages so much their Own, that a great many which have remov'd out of *Germany* into *Poland*, *Hungary* and *Russia*, have made the *High-Dutch* the Mother-Tongue to all their Posterity;

\* They call the Chaldee Paraphrase by this Name, which signifies Interpretation, or Paraphrase. F. Simon.

† The Jews in the Babylonian Captivity forgot the Old Hebrew, and learn'd the Chaldee or Syriack, which they spoke long after their Dispersion. Now, as our Author has observ'd, they speak the Language of the Country where they dwell, Ockley.

Ch. I. the Present JEWS. 65  
and those Jews that go out of Spain into the Levant, for the most part speak Spanish. In Italy they speak both the one and the other, according to the Place from whence their Parents came. So that the common People use in their ordinary Discourse the Language of the Nation they dwell in, mixing now and then a few broken Hebrew Words among it. The Learned Men among them have the Scripture more ready; but there are but very few, except the Rabbins, that can maintain a continu'd Discourse in the Hebrew Tongue elegantly, and according to its due propriety.

II. As for the Pronunciation of the Hebrew, they differ so much among themselves, that the German Jews can scarce be understood by the Italians and Levantines; but there are none of them that speak more clearly,

and

66      *The History of Part II.*  
and agreeably to the Rules of  
Grammar, which they call *Dick-  
dach*, than the \* *Italians*.

III. The Hebrew Tongue being  
of so narrow a Compafs, (for  
there are no ancient Books now  
left, except the **XXIV** of the  
Scriptures, out of which they  
must take all) the Rabbins have  
for greater Convenience enlarr'd  
it, by making uſe of a great deal  
of the *Chaldee*, and ſome ſmall  
matter of the *Greek* and other  
Languages; and besides, they  
have coin'd a great many Names  
for Things, which has been imi-  
tated ſince by Writers in every  
Age, who have borrow'd neceſ-  
ſary Terms of Art, to render  
themselves intelligible, when they.

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\* Our Author's being an Italian himſelf, ba-  
ſejudic'd him in favour of the Italian Pronuncia-  
tion; notwithstanding the Pronunciation of the  
Spanish Jews is allow'd to be the best. Ockley.

talk.

Ch. II. *the Present Jews.* 67  
talk of Philosophy and other Sciences.

IV. This sort of Rabbinical *Hebrew* they use in their Books, in their Contracts, in their private Notes, in their publick Business, &c. But in their familiar Letters, either of Compliment or Business, they write most commonly in the Language of the Country where they live, only some of them use the *Hebrew* Characters. The Jews of the *Mores* only write all in *Hebrew*.

V. When they Preach, they use the Language of the Country, that all the Congregation may understand them. They quote the Texts of Scripture and the Rabbins in *Hebrew*, and then interpret it in the Vulgar Tongue.

VI. Their manner of Preaching is: When all the Congregation are silent in the Synagogue, he that is to preach, (which is easily

easily granted to any one that desires it) either with his *Taled* or without it, stands against the little wooden Table spoken of \* before, and begins with a Verse taken out of the Lesson which is read that Week, which they call a *Nosè*, a Text, which he seconds with a Sentence out of the Rabbins, call'd *Naamar*. Then he makes a Preamble or Preface, and proposes a Subject pertinent to the Lesson whence he took his Text: he discourses upon it, and quotes Texts of Scripture and the Rabbins; every Man according to his own Stile, which is very different, among the several Countries.

VII. This is done mostly upon Sabbath Days, and the chief Festivals; except there be a Funeral-Oration for some Person

of Note (which is done upon any Day, tho' it be no Festival) or some other extraordinary Occasion.

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## CHAP. II.

Of their Studies and Universities,  
and the Original and Contents  
of their Ghemarà, or Tal-  
mud.

I. **T**H E Y account it the most Pious Work that can be done, to study the Holy Scripture, or the Expositions of it, according to every one's Ability.  
*Deut. vi. 7. And shalt talk of them when thou sittest in thine House, and when thou walkest by the Way.*

II. Some

II. Some few of them study the *Cabalà*, that is, the Secret Divinity of the Scripture; some few others study Philosophy and other Sciences, both Natural and Moral; but apply all to the facilitating the Understanding of the Scripture; otherwise they would look upon such Studies to be very hurtful, except the Person is desirous to proceed Doctor of Physick. But the most common Study among them is that of the \* *Ghemarà*, or *Talmud*, where it is permitted them; and where they have it not, they read the Writings of the Rabbins Paraphrases, or, an Abridgment of the *Talmud*.

III. Therefore they have Academies, call'd † *Jesivod*, where

\* Perfection. 'Tis as it were a Supplements to the Misna, which serves for the Text, of which the *Ghemarà* is the Gloss. F. Simon.

† This Word signifies Session, because the Scholars sit. Id.

the

Ch. 2. *the Present Jews.* 71  
the Rabbins and their Scholars  
meet to dispute; which is done all  
in a huddle, with Noise enough,  
and without any manner of Order.  
This is usually after Morning-  
Prayer; but not on Fridays, the  
Eves of Festivals, Sabbath-Days,  
or Festivals.

IV. And because all the Rites,  
Precepts, and Customs of the  
*Jews* are founded upon, and de-  
rive their Authority from the  
*Talmud*; I shall speak briefly of  
the Origin, Method, and Con-  
tents of it.

V. In *Chap. 1.* of this Book, I  
said, the *Jews* receiv'd the Writ-  
ten Law from *Moses*, and the  
Oral Law (which is an Exposi-  
tion of the other) from the Rab-  
bins, together with a Collection  
of other Constitutions of their  
own. Whilst the Temple stood,  
there was none of this Oral Law  
to be committed to Writing, and  
it

it was for that reason call'd the Oral Law; because it was only taught by Tradition, by Word of Mouth.

V. But about 120 Years after the Destruction of the Temple, there arose one Rabbi *Judah*, who upon the Account of the Holiness of his Life, was call'd *Rabenu Acados*, or, *Our Holy Master*; a great Favourite of the Emperor *Antoninus Pius*, and very rich. This Rabbin observing, that in this Dispersion of the Jews from their own Country and the Temple, these Oral Laws were in danger of being lost; wrote all the Opinions, Constitutions and Traditions of the Rabbins down to his Time, in a very concise Book, which he call'd \* *Misná*: This he

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\* *This is that which the Fathers call'd Deutero-sis, that is, Repetition of the Law, and serves for the Text of the Talmud.* F. Simon.

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74. *The History of* Part II.  
compos'd a Book, - which they  
call'd \* *Talmud Bauli*, which they  
divided into 60 Parts, call'd  
*Massactod*; but following the Or-  
der and Method of the above-  
mention'd Six Tracts. And tho'  
one Rabbi *Jocanan* of *Jerusalem*  
had made such a sort of Compo-  
sition a few Years before, which  
they call *Talmud Gerusalim*, Je-  
rusalem *Talmud*; yet because it  
was shorter, and the Stile more  
difficult, the *Babylonian* only re-  
main'd in use, as more safe, and  
more intelligible. Upon which  
there is a Commentary of one  
Rabbi *Solomon*, who is call'd  
\* *Rufci*, and certain Disputations

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\* *Babylonian Talmud.*

† R. Solomon Jarchi, or rather, as the Jews  
call him, Solomon Isaaki: he was born at Troyes  
in Champagne; not at Lunel in Languedoc, as  
some have believ'd. F. Simon.

To which has given occasion to believe that he  
was born at Lunel, was his being call'd in He-  
brew *Jarchi*, which signifies Lupelensis, from  
לְרָחִים *Yareahim*, Luna. Ockley.

of

of an Academy of Rabbins, call'd *Tosafod*: And many Abstracts have been taken out of this *Babylonian Talmud*, especially out of Three of the Six Tracts; there being at present no occasion for those Three which treat of Seeds, Sacrifices, Cleanness, and Uncleanness.

VII. The *Talmud* has been prohibited by some Popes, and then again allow'd to be read by others; now at last it remains prohibited, in *Italy* especially, where 'tis neither read nor seen.

## C H A P. III.

*Of the Creating their Rabbins,  
and their Authority ; and  
concerning their Excommu-  
nications.*

I. **T**H E Rabbins do not use any Endeavour to attain the Degree of *Doctor*, but reckon it a piece of Pride, and a scandalous thing to appear in the procuring it; and for this reason, they are not examin'd. But when they see any Person that is qualify'd and Learned, that is, well exercis'd and vers'd in the Oral Law, more than in any other Science; in the *Levant*, by common consent they account him a *Rabbi*, and call him *Gucam*, that is,

is, a *Learned*, or *Wise Man*. In *Germany* and *Italy* he receives the Title from the Senior Rabbins, by Writing, or Word of Mouth; either of *Caver* or *Rave*, *Companion* or *Rabbi*; which is a sort of middle Title, which they give to Young Men, and such as are not throughly vers'd: Or else of *Morenu* or *Rav*; that is, *Master* or *Doctor*, and so they are call'd afterwards.

II. These, that is, the *Cacam Rav*, or *Morenu*, decide Controversies concerning Things prohibited and lawful, and all other Differences whatsoever. They write Allegations and Decisions, even in Civil Controversies. They Marry, and give Bills of Divorce, and Preach, if they have any Talent that way: They are the Heads of the Academies we mention'd, have the Uppermost Place in the Synagogues, and in all

Assemblies. They punish the Disobedient with Excommunication; and all the rest are oblig'd to pay them great Respect.

III. When they Excommunicate any one, they curse him, and declare him Excommunicate: After which, every Jew is oblig'd not speak to him, nor come within four Yards space of him: They do not suffer him to come into the Synagogues or Schools; and he is oblig'd to sit upon the Ground with his Shoes off, as if he had some near Relation dead; and thus he continues, till he is absolv'd by one Rabbini or more, and Bless'd again.

IV. If it be a Solemn and Extraordinary Excommunication, they meet all together in the Synagogues with Black Torches lighted; and blowing Horns, they pronounce Curses upon who-soever shall do, or has done such,  
or

or such a Thing; and the Children and the People answer,  
*Amen.*

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## C H A P. IV.

### *Of their Oaths, and Vows.*

I. **T**H E Ye are forbidden to Swear in vain, or so much as to Pronounce any one of the Names of GOD unnecessarily, according to what is said in the Decalogue, and in Chap. v. of Deuteronomy: Much less may they Swear Falsly, as in *Levit. xix. 12.*  
*Ye shall not Swear by my NAME,*  
*falsly.*

II. Vow's also are not much approv'd; but when they are made, they must be kept. The Husband can dispense with, or break the Vows, by which his

Wife shall oblige herself to any sort of Abstinence, whether she will or no; but this must be done within 24 Hours after he has heard it. And so a Father may break the Vows of his Daughter which is not Married, as you may read at large, in the twentieth Chapter of *Numbers*.

III. They hold also by Tradition, That when any Man or Woman has made a Vow or Oath, be it what it will, provided the breaking of it be not to the Prejudice of a Third Person; and has, upon good reason, repented of it: A Rabbin of Authority, or Three other Persons not dignified, may loose it, and dispense with it. He that would have it dispens'd with, goes to this Rabbin, or those other Three Persons; and they having heard his Reason, why he alters his Mind, and approving it, say to him

Ch. 5. the Present Jews. 81  
him Three times, Be thou Absolv'd  
from this Vow, &c. and from that  
Time he remains Free.

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## C A A P. V.

### Of their Trading, and Usury.

I. **T**H E Y are oblig'd, not only by the Laws of *Moses*, but by the Oral Law also, to be exact in their Dealings, and not defraud or cheat any one, let him be who he will, either Jew or *Gentile*: Observing at all Times, and towards all Persons, those Good Rules of Dealing which are so frequently commanded them in the Scripture; especially in *Leviticus* xix. from Verf. 11. to the end.

II. As for that which some have spread abroad, both in

82      *The History of*      Part II.  
Discourse and Writing, vix. That  
the Jews take an Oath every  
Day, to cheat some Christian, and  
reckon it a Good Work; it is a  
manifest Untruth, publish'd to  
render them more odious than  
they are. So far is it from that,  
that many Rabbies have written,  
particularly one Rabbi Bachis, has  
made a long Discourse about it,  
in his Book intituled *Cad Bachema*,  
*Letter Ghimel gbozelà*; where he  
says, that it is much greater Sin to  
cheat one that is not a Jew, than  
one that is. Both upon the account  
that the thing is bad in it self,  
and because the Scandal is greater.  
And this they call *Chillul Assem*,  
that is, *Profanating the Name of*  
*GOD*, which is one of the greatest  
Sins. Therefore if there are any  
found among them that cheat or  
defraud, it ought to be attri-  
buted to the ill disposition of that  
particular Person; for no such  
Pra-

Practice is in any wise allow'd, either by their Laws or Rabbins.

II. 'Tis very true, that the narrowness of their Circumstances which their long Captivity has reduc'd them to; and their being almost every where prohibited to purchase Lands, or to use several sorts of Merchandizes, and other creditable and gainful Employments, has debas'd their Spirits, and made them degenerate from their ancient Israelitish Sincerity.

IV. For the same reason, they have allow'd themselves the liberty to take Usury, notwithstanding it is said in Deutironomy, ch. 23. ver. 19. *Unto a Stranger thou may'st lend upon Usury, but unto thy Brother thou shalt not lend upon Usury.* In which place, the Jews cannot understand by the word *Stranger*, any other besides these

these seven Nations; the *Hittites*, *Amorites*, *Jebusites*, &c. which God had commanded to be destroy'd by the Sword! But because they are not suffer'd to use the same Means of getting a Living, as others which are Brethren by Nature, they pretend they may do it lawfully.

V. \* And of these seven Nations only, are all those Passages of the Rabbins to be understood, where they give any Allowance to use any Extortion; (because it was so often declar'd in Scripture) and not of those People among which the *Jews* are now planted, and suffer'd to dwell, and are us'd kindly by the Princes of the Countries, especially amongst the *Christians*; because this would not

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\* This is not in the First Edition, but in that only which was Printed at Venice, where it seems to have been added on purpose. F. Simon.

only

Ch. 6. the Present JEWS. 85  
only be against the Written,  
but also against the Law of  
Nature.

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## CHAP. VI.

Of their Contracts, Writings,  
Witnesses, Judges, and Judg-  
ments.

I. ALL Contracts are conclu-  
ded by each of the Parties  
touching a Skirt of the Garments,  
or any Cloth that belongs to the  
Witnesses ; which is a sort of  
Oath they call *Chinian fudder*, that  
is, Purchase of the Cloth.

II. Publick Notaries are of no  
Authority among them, only the  
Scrivener may pass for one Wit-  
ness ; and all Writings, whe-  
ther relating to Trade, Wills,  
Ma-

86      *The History of*      Part II.  
Matrimony, Divorce, or whatsoever else, are concluded, and stand good, if there be Two Witnesses.

III. If a Man would have a Writing to be in force for Ever after, and in all Places, he confirms it by adding three others to the former, and these Three are call'd *Judges of this Case*.

IV. Some Witnesses must be examin'd in every Case; and before the Criminal, or Adverse Party.

V. In the greatest part of the the World, the Principal Rabbins determin those Differences which arise, let 'em be what they will: Or else, they refer it by consent to two or three Arbitrators, who are Friends to them both:

VI. Their Determinations are conformable to what the Rabbins have laid down in several Volumes, particularly in a Book call'd

Ch. 6. the Present JEWS. 8.

call'd \* *Cosen amispatt*; and a Collection of Rul'd Cases, call'd *Seekod Tefciuvod*, or, *Questions and Answers*; taken, for the most part, out of *Exod. xxv.* which begins, *These are the Judgments which thou shalt set before them*, and so on, to the end of *Chap. xxiii.* And from *Deuteronomy xx.* to the end of the *xxv<sup>th</sup>*: To which, the Judges add their own Sense, with regard to the Person, the Case, and the Time.

VII. In all Criminal Matters, they in all Places submit themselves wholly to the Correction of the Princes they live under. Only, if any transgres any of their own Rites, they are Excommunicated by the Rabbins; as we have said before, in *Chap. 3.* of this Second Part.

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\* Breast-Plate of Judgment. 'Tis the Name of one part of an excellens Book, upon the Rights of the JEWS. F. Simon.

## C H A P. VII.

*Of Meats which are always forbidden, and their Manner of Eating.*

I. **T**HEY may not eat of any Animals, but such only as part the Hoof, and chew the Cud; as Oxen and Sheep: but not Conies, Hares, nor Swine; nor any Fish which has not Scales and Finns; nor Birds of Prey, nor Reptils; which is all express'd at large in *Chap. xi. of Leviticus.*

II. And for this reason, they eat nothing which is dress'd by any other People, nor use any of their Kitchin-Utensils; for fear they should have had in them any of these prohibited Meats; as I have already observ'd, *Part i. Ch. 3.* Nor do they use other People's Knives.

III. They

III. They do not eat the Fat of Beef, Lamb, or Goat ; as it is commanded in the latter end of the third Chapter of *Leviticus* ; *It shall be a perpetual Statute for your Generations, throughout all your Dwellings, that ye eat neither Fat nor Blood.* Nor do they eat the Sinew of the Thigh, for that is forbidden them in *Chap. xxxii. of Genesis.* And therefore they use all care in taking away all the Fat, and this Sinew out of all the Beasts they eat. Whence it is, that in many places in *Italy*, and in *Germany* especially, they do not eat the Hinder Quarters; because this Sinew is in them, and a great deal of Fat, which requires much exactness to be taken away clean; and there are but few that can do it as it should be.

IV. They may not eat the Blood of any Beast or Fowl, or so much

much as an Egg, which has the least thread of Blood in it. For which reason, perhaps, it is, that they are \*forbidden to eat any Beast or Fowl, till it has its Throat cut, that they may not eat the Blood.

V. The Cutting the Throat of any Beast, must be perform'd by a Person that is well vers'd in the Circumstances that belong to it: He must slit the Gullet with a sharp Knife, that has not notches in it; thrusting it immably as far as is needful, that the Blood may flow freely. They let it fall upon the dry Ground, or Ashes, with which they afterwards cover it.

VI. They may not cut off a Limb from any living Creature, and eat it, either dress'd, or raw.

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\* Levit. xvii. and several other places.

Ch.7. the Present Jews.

VII. They may not kill a Cow and her Calf, both on the same Day; the same Rule they observe, as to Sheep and Goats; nor may they kill the Sire of any Beast with his Young, if they know it. *Exo. xxii and xxviii.* And whether is the Cow or Ewe, ye shall not kill it and her Young, both in one Day.

VIII. If any of those Beasts or Birds, which are lawful for them to eat, dyes of it self, or should be kill'd after any other manner than what I have describ'd, they may not eat it.

IX. If it had in its life-time any Bone broken, in certain Parts of the Body specify'd by the Rabbins; or if it were any way hurt, so that it might have dy'd by it, they may not eat of it.

X. Also, if they find in Birds any thorn or prick, which has made an Hole in the inward Parts; or any Impostume in Beasts,

Beasts, or that the Lungs are any way touch'd, ( all which things they diligently search for , after they have cut the Throat) they may not eat of it: Which is taken from the latter part of the twenty-third Chapter of *Exodus*, and other places.

XI. Upon the account of this aforesaid Prohibition to eat Blood, they lay their Meat in Salt an Hour before they boil it, that it may be quite cleansed from the Blood; otherwise, they may not eat of it, unless it be rosted. And because the Liver is full of Blood, they must by no means boil it, till they have first broil'd it well upon the Coals.

XII. As for those Fishes which they are permitted to eat , they observe none of these things ; for they are not forbidden to eat the Blood of them, nor to eat them, tho' they dye of themselves, or otherwise.

XIII. They

XIII. They may not eat Meat and Cheese, or any thing made of Milk, at the same Meal: which they ground by Tradition upon Exod. xxii. 19. where it is said, *Thou shalt not seeth a Kid in its Mother's Milk.* Which Words they understand of all sorts of Animals, and all sorts of Milk. Whence it is, that they not only forbear to eat them mix'd together, either dress'd or raw: But also never do at the same Meal, or within an Hour's space, eat Flesh first, and Cheese afterwards; because, they say, that there remains some of the Flesh still between the Teeth, which is mix'd afterwards with the Cheese. But they may eat Cheese first by itself, and Flesh afterwards.

XIV. And for this reason, every one has in his Kitchin Vessels for dressing of Flesh, different from those which are us'd about

90 The History of Part II  
about any thing made of Milk; and different Knives, one for Meat, and another for Cheese; which are mark'd, that they may be known one from another. And if by mistake, one of these should happen to be dress'd in those Vessels which belong to the other, or be mix'd with it hot; that which is so dress'd must not be eaten; and if it be an Earthen Vessel, it must not be us'd any more.

XV. They eat no Cheese which they do not see the making of; and it must be made with their own Rennet too: For fear there should be the Milk of any prohibited Animal mix'd in it; or that some of the Skin should be mix'd with the Rennet, and so there should be Flesh and Cheese together: Or else, lest it might have been set over the Fire in a Kettle in which some Forbiddent thing had

had been diuersid. And they set al  
Marks upon that Chesse which  
they have seen made; that they  
may know it again.

XIV. The Rabbins have ad-  
vis'd them, not to eat Fish and  
Flesh at the same Meal, as being  
unhealthful; but that is not ob-  
serv'd now-a-days.

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## C H A P. VIII.

### Of their Drinking.

I. **T**HERE are some, which, according to the Opinion of the aneient Rabbins, hold that it is unlawfull for a Jew to drink Wine, which was either made, or touch'd by one who is not a Jew. This is observ'd by the Levantines and Germans: but the Italians don't mind it; alledging that

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that, 'twas so order'd by these  
Rabbins, because they liv'd a-  
mong Idolaters, to avoid all man-  
ner of Conversation with them;  
not with any regard to the Na-  
tions amongst whom they now  
live,\* which are declar'd by them-  
selves not to be such.

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\* *Whatever the Jews pretend, 'tis very certain  
that they do reckon us Idolaters, because we worship  
the Son of God. And this the Mahometans have  
borrow'd from them, as also a great many other Par-  
ticulars. I once charg'd a Jew with it, and he  
told me, that by Ovede avodah zarah, they only  
understood those that worship the Planets; which  
I knew to be false: for by Avodah zarah [strange  
Worship,] they do as well understand Christianity,  
as any other Worship, which they reckon Idolatrous.  
I ask'd him again, why, if they did not account us  
Idolaters, they always call our Ministers Come-  
rim; which word (tho' us'd in a good sence in the  
Syriack Version of the Old Testament) does always  
amongst the Rabbins signify Sacrificuli, Idolat-  
rous Priests. He answer'd, that where ever the  
Christian Ministers were call'd by that Name, it  
was to be understood of the Roman Catholicks, who  
worship Images; and not of the Protestants: which  
Answer of his is a manifest Shuffl. The Reader is  
to understand, that they hate all sorts of Christians  
with an impudent and mortal Aversion; and look  
upon them with the utmost Scorn and Contempt.  
Ockley.*

1603

II. They

II. They use a great many Ceremonies in Drinking. For Instance, both at the beginning and end of their Feasts, at Weddings, Circumcisions, and upon other occasions, they use a certain Thanksgiving over a Veil of Wine, and then drink it; and every time they drink, they say a *Benediction*, both before and after; for they have a great Veneration for this Liquor, because 'tis said, *Psal. civ. 15.* *Wine, that maketh glad the Heart of Man:* and in *Judges ix.* *Which cheareth God and Man.*

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CHAP. IX.

Of the manner of their making  
their Bread.

WHEN they have kneaded their Bread, that is to say, when they have made a Lump

E of

98      the History of      Part II.

of Dough as big as forty Eggs; they first take a little Cake out of it, as is commanded Numb. xv. *Ye shall offer up a Cake for the first of your Dough, for an Heave-Offering.*

II. This Cake us'd formerly to be given to the Priest; but now they throw it into the Fire, and let it lie till it is quite burnt up.

III. This is one of the Three Precepts which Women are oblig'd to observe, because for the most part 'tis their Business to make the Bread.

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## C H A P. X.

### *Of their manner of Eating.*

I. **B**EFORE they sit down to Table, they are oblig'd to wash their Hands with a great deal

deal of Circumspection, concerning which the Rabbins have deliver'd a great many Circumstances, as well as concerning their Washing in the Morning, of which I have spoken already, in Part. i. Chap. 7.

II. When they have taken their Seats, they use most commonly to say the 23 Psalm, *The Lord is my Shepherd, therefore can I want nothing.* And then the Master of the House takes a whole Loaf and says a Blessing, and breaks the Bread, and gives about the quantity of a large Olive to every one that sits at Table with him; and then they all eat as much as they please. And every one of 'em, the first Draught he drinks, says a Benediction; as I have said in Chap. 9. Part 1.

III. The Rabbins have laid down a great many Rules, relating to Civility and Modesty, to

100 *The History of* Part II.  
to be observ'd in Eating. And  
that they take care not to tram-  
ple under Foot, or throw upon  
the Ground any Bread or Meat;  
lest they should despise the Gifts  
of God.

IV. When they have done eat-  
ing, they wash their Hands, and  
take the Knives off from the  
Table; because they say, that the  
Table represents the Altar, upon  
which no Iron-Tool was to come.  
And many use to say the Psalm  
which the Levites us'd to say in  
the Temple on that Day of the  
Week, and the 67 Psalm, *God be  
merciful unto us, and bless us, &c.*  
And if there be three of them, or  
more, that have eaten together,  
one of them orders a Drinking-  
Glas to be washt, and when 'tis  
fill'd with Wine, he lifts it up  
from the Table, and says aloud,  
*Sirs, let us bless Him, of whose good  
things we have eaten:* And the  
rest

Ch.10. *the Present JEWS.* 101  
rest answer, Blessed be He, of  
whose good-things we have eaten,  
and by whose Goodness we live. And  
the first proceeds, giving Thanks  
to God, who gives necessary Pro-  
vision to every one, who gave to  
our Ancient Fathers the Land of  
Promise; praying Him, To Re-  
build JERUSALEM. Then the  
Master of the House says a Blef-  
sing, and prays for Peace. When  
this is done, he gives to every  
one a Sup of Wine out of his  
Glass, and drinks the rest himself;  
and then they take away.

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*The End of the Second Part.*

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E 3 THE

THE  
RITES and CUSTOMS  
OF  
The Present JEWS.

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P A R T F I E.

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C H A P. I.

*Of the Feast of the Sabbath.*

THE Jews have the Sabbath Day in great veneration, and esteem it above all other Festivals, because 'tis so often mention'd in the Scripture, and commanded immediately after the Creation, in Chap. 2. of *Genesis*, and twice in,

Ch. r. *the Present Jews.* 103  
in the Decalogue, and many other  
places: In which, all manner of  
Work is forbidden, and Rest  
enjoyn'd.

II. The Rabbins have reduc'd  
the several Works forbidden on  
that Day, under XXXIX Heads,  
with all those Things that depend  
upon them: The Heads are  
these, Plowing, Sowing, Reaping,  
Binding, Threshing, Fanning,  
Winnowing, Grinding, Boulting,  
Kneading, Cooking, Clipping,  
Whitening, Combing, Spinning,  
Winding, Warping, Dying, Ty-  
ing, Untying, Sewing, Rending  
in Pieces, Building, Breaking,  
Striking with an Hammer, Hunt-  
ing, Killing, Fleying, Dressing,  
Taking the Hair off from Hides,  
Cutting in Pieces, Writing, Blot-  
ting out, Ruling Paper, Kindling  
Fire, Quenching it, Carrying any  
thing from a Private Place to a  
Public one.

E 4 These

These are the Heads, and all the rest are Species under these Generals: For Instance, Filing comes under the notion of Grinding, because by both of them, one Body is reduc'd into many. Curdling of Milk under Building, because both of them make one Body of a great many; and so of all the rest. Which Niceties are very exactly set down by the Rabbins, who have explain'd how, and in what manner they ought to be observ'd.

II. They may neither light, nor put out a Fire on this Day, according to that which is commanded in Chap. 35. of Exodus, Vers. 3. *Te shall kindle no Fire throughout your Habitations, upon the Sabbath-Day.* And therefore they neither touch Fire, nor Wood which is kindled, nor kindle it, nor put it out, nor stir it. And if it be cold weather, unless they have

have Stoves heated before-hand, or one that is not a Jew to kindle their Fire for them, or their Fire contriv'd so as to kindle of it self, they must sit without any.

IV. And therefore they do not dress any thing on the Sabbath-Day, nor employ any one else to do it for them ; neither may they eat any thing that is dress'd on the Sabbath, nor that is brought into the World, nor Fruit that is gather'd on that Day.

V. They may not carry any Burden that Day ; and therefore they wear nothing about them, but only their necessary Apparel, and ty'd on ; because any thing besides would come under the notion of a Burden. The same Care is taken about the Dressing of their Women, Children, Servants, and Beasts ; as it is written, Exod. xx. In it thou shalt not do any Work, Thou, nor thy Son, nor thy

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Daughter, nor thy Man-Servant, nor  
thy Maid-Servant, thine Ox nor thine  
Ass, &c.

VI. They may not discourse of any manner of Business, nor the Price of any thing whatsoever; nor make any Order concerning Buying and Selling, Giving or Taking; as *Isaiah* says, chap. liii. *If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my Holy-Day.*

VII. They may not handle, nor use any thing that is heavy, nor any Tool, nor any other thing that belongs to Work, that is forbidden on the Sabbath.

VIII. They may not walk above a Mile out of the City and \* Suburbs; that is, 2000. Yards.

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\* The Jews walk as much as they please on the Sabbath Day, provided they do not go out of the suburbs of the City where they are. They have always taken the Suburbs in with the City; and when they have a mind to go out of Town on this Day, they count the Space which they are permitted to walk, round the Suburbs. R. Simon.

IX. The

IX. The Rabbins, to prevent all manner of Dealing, and the Use of Handicraft-Trades with greater Precaution, have forbidden several other things: as the Touching of Money, which is the Occasion of all sort of Dealing; Riding on Horseback, Going by Water, Playing upon any Instrument, and Bathing.

X. As for the Sick, the Rabbins have laid many Restrictions upon that Part which belongs to the Surgeon. But the Physician, if he thinks his Patient in never so little Danger, may do what he pleases; and the same Liberty is allowed, for a Woman newly brought to Bed.

XI. On Friday therefore they take care to provide themselves with all Things necessary for the Sabbath, agreeable to that which Moses commanded, concerning Manna, Exed. xvi. *And it shall come*

come to pass, that on the sixth Day they shall prepare that which they bring, &c. And they do reckon it a Good Work, to be liberal in their Expences, for the Honour of this Feast, as *Isaiah* says in chap. Iviii. *And thou shalt Honour him*, &c. As also, to employ themselves in some \* Servile Work, to honour the Sabbath.

XII. They begin no manner of Work on Friday, but such as they can easily finish before the † Evening. And about an Hour before Sun-set, they set their

\* That is, tho' a Man be never so rich, and has never so many Servants, yet he thinks himself oblig'd to do something himself in his own Person, in Honour of the Sabbath; and the greatest of them all will chop Sticks, sweep a Room, or some such Business, himself. Ockley.

† The Jews, (and the Arabians, and some other Nations) begin their Day at Sun-set; (because they use the Lunar Year, and the New Moon cannot be discern'd, but at that time.) Therefore as soon as the Sun sets on Friday-Night, the Sabbath is begun. Idem.

Meat, which they have already dress'd, in as hot a place as they can conveniently, to keep it warm for the next Day. After which, they lay aside all manner of Work; and in many Cities they have a Cryer, who give notice of the approach of the Sabbath half an Hour before it begins; that they may make haste and quit their hands of all manner of Busines.

XIII. About \* half an Hour then before Sun-set, they reckon that the Festival begins, and all things that are forbidden, are from that time to be refrain'd. And the Women are oblig'd to

\* The Rabbins have in many other Particulars besides this, added something of their Own for the Stricter Observation of the Law; Leharshik me-heberah, To keep Men at a greater distance from Transgression, as they say. For they suppose, if they should allow them the small Liberty, it would too often give occasion of trespassing. Ockley.

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light a Lamp which has six Lights, or four at least; which lasts a good part of the Night. They also spread the Table with a clean Table-Cloth, and set the Bread upon it; upon which they lay another long, narrow Cloath, which covers it all over. This they say is done in memory of the Manna, which fell after this manner, with Dew under it and above, and on the Sabbath it did not fall at all.

XIV. There are a great many which put on clean Linen at this time and wash their Hands and Face, and go to the Synagogue; where they say the 93 Psalm, *It is a good thing to give Thanks unto the Lord, &c.* and the usual Prayers; adding a Commemoration of the Sabbath, and those Verses of the Second Chapter of Genesis, *Thus the Heavens and the Earth were finished, and all the Host*  
*of*

Ch. I. the Present JEWS. ~~THE~~  
of them, &c. And God blessed the  
Seventh Day, &c.

XV. From hence they return  
home; and if they meet any one  
that Night, they do not say Good  
Night, nor on the Morrow, Good  
Morrow; but always, A Good  
Sabbath to You. And Fathers give  
their Blessing to their Children,  
and Masters to their Scholars:  
and some say certain Verses in  
Praise of the Sabbath, before and  
after Mear, according to the  
Custom of the Place.

XVI. When they are plac'd at  
the Table, the Master of the  
House takes a Cup of Wine in  
his Hand, and says the afore-  
mention'd Words of Genesis, *Thus  
the Heavens and the Earth were  
finish'd, &c.* And gives God thanks,  
for having commanded them to  
observe the Sabbath; and blesses  
the Wine and drinks, and gives  
a little of it to all that are at the  
Ta-

Table with him. After which, he says the 23 Psalm, *The Lord is my Shepherd*, &c. Then he blesses the Bread, and distributes it to them all. After which, every one entertains himself as well as he can, both that Evening, and the Day following. When they have done Eating, they wash their Hands, and do those things which I have before related, in *Part 2. Ch. 10.* where I gave an Account of their Manner of Eating. Some, after they have done Eating, say the 104 Psalm, *Bless the Lord, O my Soul*, &c.

XVII. The Morning following they rise later than usually, and go to the Synagogue, where there they sing a great many Psalms and Prayers proper for the Celebration of the Sabbath, besides those us'd Every Day. Then they take out the Pentateuch, and Seven of them read the proper Se-

Section for the Day. Then they read some Place of the *Prophets*, which is most suitable to that Lesson which they have read out of the Law. The last Lesson is call'd *Asterà*, and is for the most part read by a Child, to exercise him.

XVIII. Then he who holds the Book in his Arms, holds it up high, and gives a Blessing to all that are present.

XIX. And after a solemn Blessing upon the Prince under whose Government they live, prayning God to preserve him in Peace and Quiet, and prosper him, and increase his Power and Greatness, and make him kind to the Jewish Nation : As it is said in *Jeremiah xxix. 7.* *And seek the Peace of the City whither I have caus'd you to be carried away Captives, and pray unto the Lord for it : For in the Peace thereof ye shall have Peace.*

Af-

After this they say another Prayer, which they call *Mussaf*, which signifies *Addition*. In which Prayer are contain'd the Words which are us'd at the Sacrifice on the Sabbath in the Temple, and so they conclude.

XX. They have Sermons either in the Morning, or after Dinner, in the Synagogues, or other Places appointed for that purpose; the Subject-Matter of which is taken from the Lesson read that Day out of the Pentateuch; in which they teach Good Manners, and reprove Vice; and produce several Sentences out of the Rabbins, as I have already said, in Part 2. Chap. I.

XXI. When Evening comes, they return to the Synagogue again; where, they add to their ordinary Prayers, a Commemoration of the Sabbath, and the beginning of the Lesson out of the Ben-

Rentateuch for the Week following, is read by three Persons.

XXII. They use to make three Meals during the Sabbath; one on Friday-Evening, and two the next Day, in Honour of that Festival; and they let the Cloth lie upon the Table all the day long.

XXIII. When the Evening is come, so that they can see the Stars of the middle magnitude, the Feast of the Sabbath is ended; and they may do any Work, as soon as ever Evening-Prayer is begun, which is rather defer'd, than hastned.

XXIV. To the usual Evening-Prayers, they add a Commemoration of the Sabbath's being distinguish'd from the other Days of the Week; and the xci. Psalm, *He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty:* and several other

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other Verses out of Scripture,  
which speak of Blessings and  
Good Wishes.

XXV.\* And because they hold  
that the Souls of the Damn'd in  
Hell, and those in Purgatory have  
Rest on the Sabbath-Day, which  
begins with the Evening-Prayer  
on Friday, and ends with the  
Evening-Prayer, on Saturday;  
therefore they prolong their Pray-  
ers, with Singing.

XXVI. Every one when he  
comes home lights a Torch or  
Lamp, with two Wicks in it at  
least; and takes a Cup of Wine in  
one Hand, and sweet-smelling  
Spices in the other, and repeats  
some Verses of the Prophets, con-  
cerning Blessings and Happiness;  
as, out of *Psal. cxvi.* *I will take the*  
*Cup of Salvation*, &c. and that  
which is in *Esther viii. 16.* *The*

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\* This is left out in the Second Edition.

Jews had Light and Gladness, and Joy and Honour, &c. and other places; praying, that they may have Prosperity and Good Success the Week following. Then he blesses the Wine and the Spices, and smells on them, that he may begin the Week with Pleasure. Then he blesses the Light of the Fire which he has not yet made use of, and looks upon his Hands and Nails, because he is now a going to begin to work. And all these things are with them of very Mysterious Signification. But in short, it all signifies, that the Sabbath is at an end, and that it is now separated from the Working-Days; and with this all is concluded. Whereupon, they call this whole Ceremony *Habdala*, which signifies *Distinction*. At the end of which, they spill some of the Wine upon the Ground, in token of Mirth; and

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and some use to sing some Psalm  
or Passage, as an Omen of Pro-  
sperity and Good Fortune the  
Week following; after which,  
every one may do what Work he  
pleases.

XXVII. When they take leave  
of one another this Evening, they  
do not say *Good Night*, but, *God  
give you a Good Night.*

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## C H A P. II.

*Of the New Moons, and the  
Order and Names of their  
Months, and of their Thir-  
teenth Month.*

I T H E Jews make their  
Month according to the  
Course of the Moon; and every  
XXIX Days and one Third, is a  
Month;

Month; and every New Moon is  
the Beginning of the Month.

II. In Ancient Times, the *Sanhedrim*, viz. the Judges of Jerusalem, us'd to send out two Men on purpose, to be Witnesses of the Appearance of the New Moon; who, as soon as they discover'd it, came back, and gave an account of it: upon which, the Judges appointed and declar'd that Day to be the Beginning of the Month. They went by the same Rule, in finding out the appointed Time for keeping their Festivals. But after the Destruction of the Temple, they did it by Supputation and Calculation; and every Year they Print a Calendar, which they make use of to find out the New and Full Moons, the Four Seasons of the Year, and the Feasts, and all such things. And now-a-days in their Calendars, they  
in

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insert the Feasts of the Christians  
too, to be a Guide to them in  
their Dealings with them.

III. The Beginning of their Month, which sometimes is Two Days; that is, the End of one and the Beginning of the following, is a Festival-Day, as we read in *Numbers x.* and for that reason they made a New Sacrifice, as we find it in *Chap. xxviii.* But they are not forbidden to work, or do any Business; only the Women do not use to work on these Days; and besides, they make some difference, by making better Cheer on this Day, than ordinary.

IV. In their Prayers, they mention this Day's being the Beginning of the Month, and say the *Psalms*, from the cxiii, to the cxviii. Then they take out the *Pentateuch*, and the Lesson is read by Four Persons. To this they add

Ch. I. *the Present Jews.* 121  
add the Prayer call'd *Mussaph*; where they make mention of the Sacrifice which us'd to be offer'd upon this Day.

V. On the Evening of the Sabbath, which follows the New Moon, or any other Evening following, when they see the New Moon; they meet together, and say a Prayer to God, who creates the Planets, and renews the Moon: and lifting themselves up towards Heaven, they pray that they may be safe from all Evils: then they commemorate *David*, and take leave of one another, and go home.

VI. The Names of their Months are, *Tisri*, *Hassuan*, *Chisleu*, *Tevet*, *Sceval*, *Adar*, *Nissan*, *Jiar*, *Sivan*, *Tamuz*, *Au*, *Elul*: Beginning to reckon them from *Tisri*, which answers to *September*: But of this I shall speak more largely, when

I come to treat of the Beginning  
of the Year.

VII. To equal the Solar Years  
with the Lunar , they have in  
every Revolution of 19 Years,  
7 Years, which have each 13  
Months a-piece; every 2 or 3  
Years, 1 : which Year is call'd  
*Meubar*, and the Month *Adar*;  
which uses to be between *February*  
and *March*, is doubled: and so  
there is *Adar* the first, and *Adar*  
the second ; which second is call'd  
*Veder*.

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### C H A P. III.

#### *Of the Feast of the Passover.*

LET HE first Day of the Feast  
of the Passover, (call'd  
in Hebrew *Pesach*) which is ob-  
serv'd in Commemoration of  
their going out of *Egypt*, is on  
the

the 15<sup>th</sup> day of the Month *Nisan*, which for the most part answers to *April*: it is commanded to be kept a Week; but those which live remote from *Jerusalem* and the adjoining Territories, make Eight Days of it, according to the Ancient Custom: For so they did, when the Beginning of the Month was not fix'd by Calculation; but by the *Sanhedrim*, as I have shown in the immediately foregoing Chapter. This Feast is commanded in *Chap. 12 of Exodus*, and earnestly urg'd in many other places.

II. The two first days of the Passover, and the two last, are kept as a Solemn Feast, and on those days they may not Work, nor do any Business: but they keep them in a manner as strict as the Sabbath; only they may meddle with the Fire, and dress Meat, and carry things from one

place to another. As for those four Days in the middle, they are only forbidden to Work, but they may handle Money; and those Days are distinguish'd only by some particular things.

III. During these eight days, they are forbidden to eat, or keep in their House or where they have to do, any Bread that is rais'd or leaven'd: but they are oblig'd to eat unleaven'd Bread only: *Exod. xii. 15, 16, 17, &c. Seven Days shall ye eat unleaven'd Bread, &c.*

IV. Upon which account they begin the Passover, with the utmost diligence, to remove, if possible, every thing out of the House and where they have any thing to do, that has had in it rais'd or leaven'd Paste; searching diligently their Hutches and Cupboards, and taking care to clean the House and whiten it, and providing Utensils for the Kitch-

Kitchin all new ; or else of Metal new cast , and scour'd : or they have such as are dedicated to the Use of the Passover , and kept from Year to Year for that purpose only : That they may be sure not to use any thing, during these eight Days, which has had rais'd or leaven'd Bread in it. And for this reason, the Evening before the Vigil of the Feast, the Master of the House goes and searches all about the House, to see if he can find any where any leaven'd Bread. About the fifth Hour of the next Day, they burn some Bread , in Token that the Prohibition of eating Leaven'd Bread now begins to be in force : Which Action is accompanied with certain Words , signifying, that they have remov'd all Leaven out of their Houses and where they have to do, if not effectually, yet at least intention-

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nally, and to the utmost of their  
Power.

V. Immediately after, they set  
about making so many leaven'd  
Cakes ( which they call *Mazzod*)  
as shall last them all these eight  
days; taking great care of their  
Meal from the time it comes from  
the Mill, that it be not wet  
nor heated, for fear it should rise.  
They knead it with Water only,  
and make it into flat Cakes of  
several sorts of shapes, and bake  
it as soon as it is made, and then  
lay it up with a great deal of  
nicety. They eat these Cakes  
instead of Bread, at the Feast.  
Besides, they make some with  
Eggs and Sugar for those that are  
nice and dainty, and sick Per-  
sons, but without any Leaven;  
and this they call *Mazza Ascira*,  
that is, *Rich Cake*.

VI. The First-born of every  
Family use to fast on the Passover-  
Eve,

Eve, which is the 14<sup>th</sup> of *Nisan*, in remembrance, that the Night following God smote all the First-born of *Egypt*.

VII. At Night they go to Prayers, and when they come home they sit down at the Table, which every one takes care to furnish in the Day-time, after the most splendid manner he is able. And instead of the Ceremony which was formerly observ'd, of eating the Paschal Lamb, as it is written, *Exod. xiii.* where it is particularly said, *And they shall eat the Flesh in that Night, roast with Fire, and unleaven'd Bread, and with bitter Herbs shall they eat it, &c.* They have in a Basin or little Basket, a piece of Lamb or Kid, and unleaven'd Cakes and bitter Herbs, as Parsley, Endive or Lettuce, and the like, with a little Sawcer of Pickle for Sawce; in memory of the Chalk and Bricks,

which their Forefathers wrought in when they were in *Egypt*: And holding Cups of Wine in their Hands, they repeat the *Hagada*, which contains a Repetition of the Miseries which they suffer'd, and the Miracles which GOD wrought for their Deliverance. Then they praise GOD for all the Benefits they have receiv'd, and say the 113<sup>th</sup>, and those following *Psalms*, which they call \* *Hallel*, and then they make an end of those *Psalms*, other Praises and Thanksgivings proper to the Day, and so go to Bed. The next Evening they do the same.

VIII. The Morning-Prayers are the same which are us'd on all other Feasts, only they add to their ordinary Devotions something proper to the present Occasion; with the aforesaid *Psalms*,

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\* They are the Psalms which begin with Hallelujah. F. Simon.

from

Ch. I. *the Present Jews.* 129  
from Psalm 113, to 119. Then  
they take out the *Pentateuch*, and  
five Persons read in the 12<sup>th</sup> of  
*Exodus*, and the Institution of the  
Sacrifices which were offer'd at  
the Passover, *Numb. xxviii.* After-  
wards they read the Prayer *Mus-  
saf*, and read out of the *Prophets*,  
the *Astarà*, which answers to the  
Lesson read out of the *Pentateuch*,  
as they do on the Sabbath.

IX. The same is done the two  
last Days; only the same things  
are not done at the Table the  
two last Evenings, as were done  
the two first.

X. They conclude this Feast  
with the Ceremony which they  
use at the end of the Sabbath,  
call'd *Habdala*; with Words only,  
and without the Ceremony of  
Smelling to any sweet Spices:  
and then they return to the  
Eating of Leaven'd Bread a-  
gain.

XI. From the second Evening of the Passover, they begin to reckon the 49 Days to the Feast of Weeks which follows; counting from the time they offer'd a Sheaf of Barley call'd *Omar*: And this is what they call, *counting the Omer*; as it is commanded in Levit. xxiii. 13, 15. *And ye shall account unto you, from the Morrow after the Sabbath, from the Day that ye brought the Sheaf of the Wave-Offering; seven Sabbaths shall be compleat, &c.* And every Evening, after they have given God Thanks for giving them this Precept, they say, *To day, are so many Days past the Omar.*

XII. The first 33 Days of the *Omer*, they shew some Tokens of Sadness. They neither Marry, nor put on New Cloaths, nor Trim their Hair, nor appear Merry in publick; because, they say, that during this space of Time, *viz.* from

from the second day of the Passover, to the thirty-third day after, there was a great Mortality among the Disciples of a great Man call'd Rabbi Hachiba, in which some Thousands of them dy'd; and that it was stay'd on the thirty-third day: and this day they call \* *Lag*, which signifies 33. upon this day they make good cheer, and are merry: and from that time, they lay aside all Tokens of Sorrow.

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\* *L* in Hebrew signifies 30, and *G* 30: for they use Letters instead of Figures.

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## C H A P. IV.

*Of the Feast of Weeks, or  
Pentecost.*

I. **T**H E fiftieth day of the Omer, which is the sixth of the Month *Sivan*, is the Feast which they call *Sciavuod*, that is, the *Feast of Weeks*; so call'd, because it is kept at the end of seven Weeks after the Passover, reckoning as we have already said. This Feast is also call'd in Scripture, the *Day of the First-Fruits*; because upon that Day they offer'd the First of their Fruits in the Temple, as we read *Deut. xxvi.* It is also call'd, the *Feast of Harvest*, because they began then to reap the Harvest. It is commanded to be observ'd, *Exod. xxiiii.* *Levit. xxiiii.* and *Numb. xxviii.* and in other places of *Scripture*, where it

it is mention'd , under several Names. They now keep this Feast two days.

II. These two days (as we said of the Passover ) are kept as strict as the Sabbath , without doing any manner of Business or Work ; only they may meddle with Fire, dress Meat, and carry things from one place to another.

III. They have a Tradition, that on this Day the Law was given on Mount *Sinai*, as we read *Exod. xix.* Upon which account, they use to dress up the Synagogues , and Places where they Read, and their own Houses too, with a great many Roses, and Flowers, made into Garlands.

IV. Their Prayers are suitable to the Feast, and they read in the Pentateuch of the Sacrifice which was offer'd on this Day, and the *Aftara* in the Prophets, and the Benediction of the Prince under whom

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whom they live; and after Dinner, they have a Sermon in praise of the Law.

V. On the Evening of the second Day, they perform the Ceremony of the *Habdala*, as I have observ'd, at the end of the Passover, to signify that the Feast is ended.

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## CHAP. V.

### *Of the Beginning of the Year, and the Month of Elul.*

**I**T was formerly controverted among the *Talmudists*, at what time of the Year the World was Created. Some would have it to be in the Spring, *viz.* in the Month *Nisan*, which answers to our *March*; and others in Autumn, *viz.* in *Tifri*, which answers to Se-

September. The latter Opinion prevails, and they begin the Year from thence. So that tho' in the Holy Scripture they are commanded to observe *Nisan* as the Beginning of the Year, as in *Exodus*, xii. 2. *This Month shall be unto you the Beginning of Months*, &c. and so according to this way of reckoning, they said, the First, Second, Third Month, and so on, till they came to *Adar*, which was the Twelfth and last Month: yet notwithstanding it wes afterwards decreed that *Tisri* should be the First Month, and the Beginning of the Year.

II. From whence, the first and second Days of the Month *Tisri*, are a Festival which they call *Rosh asuna*, the Head, or Beginning of the Year, *Levit. xxiii. In the seventh month, in the first day of the month, ye shall have a Sabbath*; and all manner of Business and Work is

is forbidden, as in the Passover, and the Feast of Weeks, which I have spoken of before.

III. And because they have a Tradition, that on this day God does more particularly take Cognizance of the Actions done the Year past, and disposes of the Events of the following Year; as if, it being the World's Birth-Day, God had then a particular regard to what had, and should befall it: For this reason, they begin from the first of *Elul*, which is the foregoing Month, to think of Acts of Penance; and in some places they rise before day to say Prayers, and Confessions, and Penitential Psalms. And a great many do Penance, and give Alms, and continue doing so, till the Day of Expiation, (of which in the next Chapter) which is forty days. On the beginning of the Month of *Elul* they wind a Horn,

the

the reason of which I shall give by and by.

IV. But these things are observ'd by all of them, at least the Week before the Feast, and especially on the Vigil, or the day before the Feast begins; upon which day, a great many wash themselves, and cause themselves to be whipt 39 Lashes, by way of Discipline; which Stripes they call *Malcub*, Deut. xxv. \* *Forty Stripes he may give him, and not exceed.*

V. The first Evening of the Beginning of the Year, as they come from the Synagogue, they say one to another, *Be thou Written into a Good Year*; to whom the other answers, *And thou also*. They use to keep upon the Table,

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\* The Scripture orders 40 Stripes, and the Tradition set down in the Talmud, orders but 39. St. Paul, in Corinth. 11. 24. teaches us, that this Tradition was us'd in his time. F. Simon.

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Honey, and Leaven, and other  
things, in token of Increase, and  
a Pleasant and happy Year; and  
several other Years, all to the  
same purpose.

VI. On these two days, many  
go to the Synagogue in the  
Morning, cloath'd in White, in  
token of their Purity and Re-  
pentance. In *Germany*, several  
go thither, in the Winding-  
Sheet which they design to be  
buried in, by way of Contri-  
tion. They say more Prayers  
than ordinary, and pray for a  
Good Year, and Pardon of their  
Sins. Then they take out the  
*Pentateuch*, and five of them read  
of the Sacrifice which was offer'd  
on this day, describ'd *Numb. xxviii.*  
Then they read the *Haftara* out  
of the *Prophets*, and say the Bene-  
diction for the Prince.

VII. Then they wind a Horn,  
(which ought to be a Goats)  
thir-

thirty Blasts in all; some of which are very long; others short, broken ones. This they observe, from that Passage of *Lewi.* xxiii, and *Numb.* xxix. *It is a Day of Blowing the Trumpets unto you.* And this they say is done to strike Terror into themselves, that they may remember the Judgment of God, to bring them to Repentance. Then they add the Prayer call'd *Mussaf*, and a great many other things proper for the Day, and then they wind the Horn again, as before. When they come home they eat, and spend the rest of the day in hearing of Sermons, and Pious things. Both the days are observ'd exactly alike, in every respect. On the second Evening they conclude the Feast with the *Habdala*, as in all the other Feasts mention'd before.

## C H A P. VI.

*Of the Day of Pardon or Expiation, which they call Chippur.*

I. **A**FTER these two days, they continue rising before day, to go to Prayers and do Penance, till the tenth day of the same Month of *Tisri*; which is the Fast of Pardons, which they call *Jom Achipul*, commanded in *Levit. xxiii.* *Also on the Tenth day of this seventh Month, there shall be a day of Atonement, &c.* and ye shall afflict your Souls. And all manner of Work and Business is forbidden, as on the Sabbath; and they fast, without eating or drinking any thing at all.

II. They

II. They us'd formerly, on the Vigil of this Fast, a Ceremony with a Cock, turning it about their Head, and giving it up in Exchange for themselves; this they call \* *Capara*: But this Custom is laid aside, both in the *Levant* and in *Italy*, as being Superstitious, and not built upon any Foundation.

III. This Vigil they feed heartily, because of the ensuing Fast; and a great many bath themselves, and cause themselves to be scourg'd 39 Lashes, which they call *Malcaud*. Those that are Conscientious among them, restore such things as they have of other People's, and ask Pardon of those they have offended, and forgive those who have offended them: give Alms, and in short, do every thing which ought

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to accompany a sincere Repen-  
tance.

IV. Two or three Hours be-  
fore Night, they go to their  
Afternoon-Prayers, and then they  
come home to Supper, which they  
make an end of before Sun-set.  
Then a great many of them  
cloath themselves in White, or in  
their Burying-Suit, as we have  
said before, and go bare-foot and  
bare-legg'd to the Synagogue,  
which on this Day is illuminated  
with a great many Lamps of Oyl,  
and Wax-Torches; and then they  
say a great many Penitential  
Prayers and Confessions, every  
Nation according to their Cu-  
stom; which Exercise lasts at  
least three Hours: after which,  
they go to Bed. Some stay in the  
Synagogue all Night, to say  
Prayers and Penitential Psalms,  
and sleep but very little.

V. At

V. At break of Day they all return to the Synagogue, cloath'd as we have describ'd; where they stay till Night, saying Prayers, Psalms and Confessions all the while, and begging of God to pardon the Sins which they have committed. Their Prayers are divided into Four Parts: the *Morning Prayer*, call'd *Saciārid*; the *Additional Prayer*, call'd *Musaf*; the *Afternoon Service*, call'd *Mincà*; and the *Evening Prayer*, call'd *Nehilá*. At the *Saciārid*, and *Mincà*, they take out the Pentateuch, and in the Morning Six Persons read in it: in the Afternoon, Three read the *Aftāra* out of the Prophets.

VI. At the *Musaf*, they read of the Sacrifice, and commemorate the Grand Solemnity which us'd to be celebrated by the High Priest, who was permitted on this Day only of the whole Year, to  
en-

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enter into the Holy of Holies to  
burn Incense, and to cast Lots  
upon the two Goats; one of  
which was for an Offering to  
God, and the other to be sent to  
*\* Azazel*, as we read in the *xxvi.*  
of *Leviticus*.

VII. When Night is come, so  
that they can see the Stars, they  
wind the same Horn which they  
us'd at the Beginning of the Year;  
to give notice that the Fast is  
ended. After which they go out  
of the Synagogue, and saluting  
one another, pray for each other,  
that they may live a great many  
Years. They bless the New Moon,  
as I have said in *Chap. 3.* and  
when they are come home, and  
have said the *Habdala*, they break  
their Fast.

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\* 'Tis the Name of a Mountain, where the Goat  
wes; and the Mountain had its Name from this  
Goat; for Azazel is a compound-word, which signi-  
fies, The Goat which goes away. E. Simon.

CHAP.

C H A P. VII.

*Of the Feast of Tents, or  
Tabernacles.*

I. **T**H E Feast of Booths, Tabernacles, or Tents, which they call *Succod*, is on the fifteenth of the same Month *Tisri*; in remembrance of their living after that manner in the Desart, when they went out of Egypt, *Levit. xxiii. 42, 43.* *Te shall dwell in Booths seven Days, &c.* Upon which account, every one builds one of these Tents for himself, in an open place somewhere about his own House, and covers it with green Boughs, and boards it on the inside, and adorns it as he is able. The Rabbins are very nice, as to the height, and bigness, and form, and quality

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of these Booths: in these they eat and drink, and some sleep: but at least, they spend all the time in them both Night and Day, which they should otherwise have spent in the House; and this, during the Eight Days of the Feast.

II. This Feast lasts nine days, seven of which are commanded, and one more is kept by Ancient Custom, as there is also in the *Passover*; concerning which, I have spoken in the Third Chapter of this Third Part: and one day, commanded Numb. xxix. for the Convocation, besides the seven. *On the Eighth Day, ye shall have a Solemn Assembly, &c.* The two first, and the two last days are kept as a Solemn Feast; and those five intermediate days not so strict, as is said in the Chapter of the *Passover*.

III. The manner of their Prayers is as has been before describ'd,  
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Ch. 7. *the Present JEWS.* 147  
only there is something added, proper to the Festival. They say the Psalms, from the cxiii., to the cxix., which they call *Hallel*: then they take out the Pentateuch and read, and say the *Haftara*, and the Benediction for the Prince; then the Additional Prayer *Musaf*, in which they recite the Sacrifice which us'd to be offer'd on this day, as we read *Numb.* xxix. viz. thirteen Oxen on the first day, twelve the second, eleven the third, and so on; which make seventy in all the seven days; and one Ox only the eighth day.

IV. They take care to get a Branch of Palm-Tree, and three Boughs of Myrtle, two of Willow, and one of Citron, which must be \* a fair one, and very perfect; these they tye together;

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\* It must have the Fruit on it. F. Simon.

and when they say the Psalms which they call *Hallel*, in their Synagogues, they hold all those Boughs in their right Hand; except the Citron, which they hold in their left; and then bringing them close together, and shaking them about towards the four Cardinal Points of the World, and upwards and downwards.

*Levit. xxiii.* *And ye shall take on the first day, the Boughs of goodly Trees, Branches of Palm-Trees, &c.* Then they go round about that little Altar or Pulpit which is in the Synagogue, once every day, singing Hymns, with these Boughs and Citrons in their Hands; because that formerly they us'd to perform the same Ceremony in the Temple, round about the Altar.

V. On the seventh day, which they call *Osaana rabba*, they add to their Bundle of Boughs, other Branches

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Ch. 9. the Present JEWS. 149

Branches of Willow, and go round seven times, singing the 29 Psalm, *Give thanks unto the Lord, (O ye Sons of the Mighty, &c.)* And they keep that day something more solemnly than they do the other intermediate days.

VI. The ninth and last day is call'd *Simchà Torà*, or, *Joy for the Law*; because then they make an end of reading the Pentateuch, according to the Division which is made for every Week; as I have said in Chap. 11. Part 1.

VII. In every Synagogue there are Two Persons chosen, which are call'd the *Bridegrooms of the Law*; one which reads the end, whom they call *Cadan torà*; the other, which immediately begins it again, which they call \* *Cadan Berescid*. These Persons shew

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\* *Bridegroom, of Berescid*, i. e. of the Beginning of the Law; because the Law begins with the word *Berescid*. F. Simon.

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some Tokens of Joy. This is done in every Synagogue, and they spend all this Day merrily.

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## C A A P. VIII.

*Of their Fasts, both Commanded  
and Voluntary.*

I. **T**H E Y keep Fast on the 17 of \* *Tamuz*, (which answers to *July*) in memory of some Calamities, which on that day did formerly beset the City of *Jerusalem*; and because on that day *Moses* brake the Two First Tables, upon the account of the *Golden Calf*.

II. All the Commanded, ordinary Fasts begin in the Evening;

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\* They commonly make Tamuz answer to June which ought to be observ'd in the Months which follow. P. Simon.

and

and they neither eat nor drink any thing, little or much, till they can see the Stars, on the Evening following.

III. On the Morning of these Fast-Days they add to their Prayers some Confessions, and make sad Rehearsals of the Disasters which have befal'n them on that day. Then they take out the Pentateuch, and read in *Exodus xxxii. 11. And Moses besought the Lord his God, &c.* And in the Afternoon, at the *Mincha*, (or Afternoon-Service) they read the same; and the *Hastura* for that Day, is *Isa. lv. 6. Seek ye the Lord, while he may be found, &c.*

IV. There are some, that from the 17 of *Tamuz* to the 9 of *Av*, (which is three Weeks) neither eat any Flesh, nor drink any Wine; not that they are oblig'd to this Abstinence, but because

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these Days have been all unfortunate to the Jews.

V. Upon the ninth of *Au*, which they call *Tisba bean*, they observe a stricter Fast than ordinary; because on that same day the Temple was twice burnt down, at the Taking of *Jerusalem*: the first by *Nebuchadnezar*; the second, by *Titus* the Roman Emperor. They begin this Fast in the Evening, about an Hour before Sun-set, or a little less; and continue without eating or drinking, till they can see the Star the Evening following: during which time they go bare-foot, or without Leather-Shoes, and may not wash themselves.

VI. In the Evening, when the usual Prayers are done, they sit upon the Ground and read the *Lamentations of Jeremiah*; and they repeat it again the Morning after, adding many other *Lamentations*.

And

And thus they continue Mourning all the day : So that not only all manner of Recreation is forbidden them, but the Study of the Law also ; only they may read *Job, Jeremy, and such Melancholy Books.*

VII. The Sabbath which follows this Fast is call'd *Nacamu*, or *Consolation*. Because, with reading for the *Haftara*, these words of *Isaiah*, chap. xl. *Comfort ye, Comfort ye my People, &c.* they comfort themselves, with the Hopes of having *Jerusalem* and their Temple rebuilt.

VIII. The third of *Tisri*, which is the day after the Fast of the New Year ; they Feast from one Evening to another, according to their usual custom ; because *Gedaliah* the Son of *Achicham* was kill'd upon that day ; (as we read in Chap. xli. of *Jeremy*) who was the only Person left to support the

Remnant of *Israel*, and was a Man of Piety. And this being a Day of Penance, they take occasion to make mention of this Good Man: and this Fast is for this reason call'd *Zom Gadalia*.

IX. After this, on the tenth of *Tisri*, follows the Feast of *Chippur*, or Pardon, of which I have spoken at large in *Chap. vi.* of this *Part*.

X. They fast, after their usual manner, on the tenth of *Teved*, which answers to *September*; because *Nebuchadnezar* laid Siege to *Jerusalem*, which was afterwards taken.

XI. They fast the thirteenth of *Adar*, which is the day before the Feast of *Purim*; in memory of *Esther*, who fasted in her Troubles, as we read in her History.

XII. These are all the Fasts which they are commanded to keep, there are some other which are peculiar to each Nation:

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The German-Jews, for instance, both after the Passover and the Feast of Tabernacles, keep Three Fasts; *viz.* on Monday, Thursday, and the Monday following: And the reason they give for it is, because the preceding Feasts having continu'd eight days, they may in that time have \* committed some Offence against God. They fast likewise on the Vigil of the New Year, and some fast on the Vigil of every New Month.

XIII. If any Person will fast for his own private Devotion, or Penance, (unless it be upon the account of a Dream, of which I have spoken in Chap. iv. of Part 1.) he says before Sun-set, *I take upon me to Fast to Morrow;* and so continues without eating

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\* This Custom seems to be grounded upon the Practice of Job, who w'd to offer Sacrifices for his Children after they had Feasted; for fear they should have sinned against God. Job i. 4, 5. Ockley.

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of drinking, from one Evening to another, as has been observ'd: and to his ordinary Devotions he adds a Prayer, in which he begs of God to accept this his Fast, instead of a Sacrifice.

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## C H A P. IX.

### *Of the Feast of \* Hanuca, or Candles.*

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I. THE Wise Men of Old have appointed a Feast of Commemoration, which lasts also eight days, beginning at the twenty-fifth of Chislev, which answers to December. They light a Lamp the first Evening, and two the second, and so on till they come to eight. This is done in

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\* *Dedication.*

Remembrance of a Victory obtain'd by the *Maccabees* over the Greeks, which had enter'd into the Temple and profan'd it, and were driv'n out and beaten by *Jochanan* and his Sons. And when there was not Pure Oyl enough left, which had not been defil'd by the Heathen, to light the Lamps of the Golden Candle-stick; they found a little Vessel seal'd up, containing only Oyl enough for one Night, which lasted miraculously, for eight Nights; in Memory of which, they have order'd these Candles to be lighted. As also, upon the Account of the famous Enterprize of *Judith* against *Holofernes*; tho' a great many believe that this latter was not done at the same time of the Year, yet because she was of the Family of the *Maccabees*, they make Commemoration of it at this time.

II. They

II. They are not forbidden to Trade or Work these eight Days; nor is there any other Solemnity observ'd, but only the Lighting of Candles, and the addition of a Thanksgiving for this Victory, to their usual Prayers. And every Morning repeat the hundred and thirteenth Psalm, and those which follow, call'd *Hallel*; and the thirtieth, *I will extol thee, O Lord,* &c. there is besides, some little difference in their Eating.

III. They call this Feast *Ha-nuca*, which signifies *Exercise*, or *Renewing*; because the Service of Temple, which had been profan'd, was then renew'd.

## CHAP.

C H A P. X.

*Of the Feast of Purim, or Lots.*

I **T**HE fourteenth of *Adar*, or *March*, is the Feast *Purim*, kept in memory of the Deliverance of the *Jews*, when they were in danger of being utterly destroy'd by the Contrivance of *Haman*, and he and his Sons hang'd up. This Feast has its Name from what we read in *Esther ix. Therefore they call'd these Days Purim.*

II. This Feast lasts two days, of which the first only is kept solemnly; they fast on the Vigil, as I have observ'd before. They are not forbidden to trade or work on either of these days, but they voluntarily keep the first as a Festival.

III. On

III. On the first Evening they go to the Synagogue, and after their usual Prayers, they make a Commemoration of their having escap'd, when they were at the very Point of Death. Then they read the whole Book of *Esther*, which they have written upon Parchment in one Volume, like the Pentateuch; and this they call *Meghillah*, or *Volume*. And some of them, as often as they hear the Name of *Haman* pronounc'd, clap their Hands, to signify that they curse him: they do the same at their Morning Prayers, and read the seventeenth Chapter of *Exodus*, *Then came Amalek, and fought against Israel.*

IV. This day they give a great deal of Alms publickly, and Relations and Friends send Presents of something to eat, one to another. Scholars make Presents to their Masters, Masters to Servants, and Su-

Superiors to Inferiors. In short, they spend the whole day in Merriment and Good Entertainment, as it is said in *Ester ix. That they should make them Days of Feasting and Joy, &c.*

V. And this they observe particularly on the second Evening, at which time every one makes as great a Feast as he can, and eats and drinks more freely than at other times. After which, one Friend goes to visit another, and they entertain one another with Banquets, Sports, and all manner of Diversion.

VI. They do not make merry so much on the second day, nor read any New Lesson ; but they do shew some Signs of Rejoycing.

VII. When the Year has thirteen Months, that is, when there are two *Adars*, as I have already ob-

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observ'd, in Chap. 2. of this Part,  
they call the fourteenth of the  
former *Adar*, Little *Purim*. But  
there are none of these things  
which I have been speaking of,  
done then; for that Day has  
nothing of the *Purim* in it, but  
only the Name.

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The End of the Third Part.

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RITES and CUSTOMS  
OF  
The Present JEWS.  

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PART IV.

CHAP. I.  
*Of such Knowledge of Women,  
as is prohibited.*

**O**F all the Sins which are committed with Women, the Jews reckon Lying with a Married Woman, or one that is Betroth'd, the greatest. The greatest next, is, to Have

to

to do with any Near Relation, specified in *Levit.* xx. And the Children which are so born, are Bastards, which they call *Mamzer*, and it is unlawful to contract Affinity with them, *Deut.* xxiii. 2.  
*A Bastard shall not enter into the Congregation of the Lord.* The next degree is, to Lye with a Woman that is no Jew, which they say was forbidden by *Ezra*; or with a Jew that is a Prostitute; which neither Law nor Reason suffers them to have publickly, as it is in the same chapt. verf. 17. *There shall be no Whore of the Daughters of Israel.*

II. 'Tis also a Sin to have to do with any Woman whatsoever, (however exempt from all these Restrictions) besides his own Wife; for the deflowering a Virgin, and not marrying her, is Fornication.

III. They

III. They may not lie with a Menstruous Woman; *Lev. xviii.*  
*Also thou shalt not approach unto a Woman to uncover her nakedness, as long as she is set apart for her uncleanness;* tho' it be a Man's own Wife, as I shall shew hereafter.

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## C H A P. II.

### *Of Marriage.*

I. E V E R Y Jew was oblig'd to Marry, and the Time determin'd to be most proper, is at Eighteen Years of Age; but they must not exceed Twenty; for all the time that a Man continues single after that age, he is reckon'd to live in Sin. This is founded upon the Obligation they lie under to beget Children, be-

because of the Commandment which God gave to *Adam* in the first of *Genesis*, *Increase and multiply, and replenish the Earth.* And they don't account this Precept fulfill'd, till they have one Son and one Daughter, at least. Besides, they think themselves oblig'd at all times to live Married, to prevent falling into the Sin of Fornication.

II. Every *Jew* may have as many Wives as he pleases, as appears from several Passages in Scripture: the Eastern *Jews* make use of this Liberty, but it is not suffer'd among the *Germans*; and it is very rarely practis'd in *Italy*, and then only, when a Man has liv'd a great many years with his first Wife, and has not been able to have any Children by her.

III. They may marry their Nieces, that is, their Brother's and Sister's Children; and yet a Man may

may not marry his Aunt. Cousins-German may also marry. The other Degrees, mention'd *Lev. xx.* are forbidden.

IV. A great many will not marry a Woman which has already had two Husbands, calling her a *Husband-Killer*. Tho' this be no where forbidden, nor is it regarded in a Man that has had two or three Wives.

V. A Widow must not marry, till 90 Days after her Husband's Decease; and the same must be observ'd by a Woman that is divorc'd; that it may be certainly known whether she is with Child by her first Husband or not, and not be in doubt whom the Child belongs to.

VI. If a Man dies, and leaves a sucking Child, the Woman may not marry again till that Child is two Years old. This the Rabbins have order'd, to secure the bringing of it up.

CHAP.

## C H A P. III.

*Of their Contracts and Weddings.*

I. **W**HEN the Conditions of Marriage are agreed upon, there is a Writing drawn between the Man and the Parents of the Woman; and then the Man goes and takes her by the Hand, and betroathis her. In some Countries, they betroath the Woman by putting a Ring upon her Finger, but the *Italian* and *German* Jews most commonly omit this Custom. They continue promis'd thus, sometimes one Year, sometimes two, sometimes half a Year, more or less, as is most convenient for the Parties, and as they make their Bargain: during which time, the Man may visit his Mistress, and dally and toy with her,

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her, but he must not lie with her.

II. When the Day for the Wedding is set, which is usually in the Increase of the Moon; if it be a \* Maid, on Wednesday or Friday; if a Widow, on Thursday: the first Night, the Bride, if the time of her Courses be over, goes to the Bath and washes herself, as I shall describe in the next Chapter. If not, tho' they be married, she must not lie with her Husband, till such time as she be fit to go and wash herself.

II. A great many have a Custom, for the Bridegroom and Bride to Fast on the Wedding-

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\* The reason which is given in the Talmud, why Virgins are to be married on a Wednesday, is, because in former Times the Judges in the Cities us'd to sit to do Justice on Thursday; so that if the Bridegroom had any thing to object against the Bride's Virginity, he might have her before the Judges the next day. See the first Mishna of the Tract Ketuboth. Ockley.

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Day, till the Ceremony of the Benediction is over.

IV. At the Time agreed upon, the Bridegroom and Bride are conducted, under a Canopy, into a Hall or Chamber with Musick, and some have little Boys with Flambeau's in their Hands, to sing before them. When the People are come in, they put one of those square Vests call'd *Taled*, with the Fringes upon it, over the Heads of both Bridegroom and Bride. The Rabbins of the Place, or the Chaunter of the Synagogue, or the nearest Relation takes a Cup of Wine in his Hand, and after he has bless'd God for having created Man and Woman, and instituted Matrimony, he gives both the Bridegroom and the Bride some of it to drink. Then the Bridegroom puts the Ring upon the Bride's Finger, in the presence of Two Witnesses, which are

are usually Rabbins; and says,  
*Lo, thou art my Wife, according to  
the Rite of Moses, and of Israel.*  
Then they read the Writing of  
their Dowries, in which the Bride-  
groom obliges himself, in Consideration of the Dowry he hath  
receiv'd, to maintain her, live  
with her, &c. and obliges himself  
to the Performance of these things,  
by Writing. Then they take another  
Vessel of Wine, and sing six  
other Benedictions, which make  
seven in all, and give the new-  
married Couple some of the Wine  
to drink, and pour the rest of it  
upon the Ground, in token of  
Mirth. Then they give the empty  
Cup into the Bridegroom's Hand,  
who dashes it against the Ground  
as hard as he can, and breaks it:  
The meaning of which is, to mix  
with their Mirth the Remem-  
brance of Death, which breaking  
us to pieces like Glafs, may teach

us not to be too proud of our selves. At that instant all the People cry out, *Mazal tou, Good Luck.* Then they go away.

V. They make a Supper at Night, for their Friends and Relations ; and in some places, those that are invited, do after Supper present the Bride with some Money , and some do it before. After the usual Grace is said, they repeat the seven Benedictions which were said at the Wedding, and then take away.

VI. Afterwards, if she has been wash'd, (as we have observ'd before) they lye together ; and if she be a Maid, as soon as ever he has made her a Woman he rises out of the Bed , and must not touch her any more, till a certain Time be pass'd , (which I shall take notice of, when I come to speak of Married Women ) and till she has been bath'd again,

VII. The

VII. The Sabbath-Day following, in the Morning, the married Couple go to the Synagogue; the Bride is accompanied by the Women: and when they come to read in the Pentateuch, they call up the Bridegroom to read, who promises very large Alms, and all those that are invited do the like. When the Prayers are over, the Men go home with the Bridegroom, and the Women with the Bride, and take their leave with a great deal of Compliment.

In some places, the new-married Man stays at the Wedding-House the first seven days of the Wedding, and makes merry with his Friends.

VIII. This is what is most commonly practis'd; tho' the Customs of the several Places and Nations do vary in some small Circumstances.

IX. If the Woman dyes without Children, they part things according to the Agreement made before Marriage, which is very different in one Place from another.

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## C H A P. IV.

*How a Woman may be unmarried.*

*Of the Punishment of him that forceth, or ravisheth a Maid.*

I. **I**F a little \* Girl, under ten years of age, who is an Orphan or Fatherless-Child, has been espous'd by the Consent of her Mother or Brethren, to one that

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\* The Jews oftentimes marry their Children very young, tho' the Marriage is not finish'd till they come to be of a fit age; and it is this sort of Marriage that is spoken of in this place. F, Simon.

she

she does not like ; she may refuse this Husband at any time, before she comes to be a Woman, which is at the age of 12 years and a day : This is perform'd, only by her saying , That she will not have him , in the presence of two Witnesses, who write down this *Renunciation* ; and by virtue of this Writing she may be parted from him, and married again to whom she pleases.

H. Whoever, either by Force or Persuasion, deflower's a Maid, if her Father and she be willing, ought to be compell'd by the Judges to marry her, and must not divorce her as long as he lives, as we read *Deut. xxii.* Or else he must give her a Sum of Money, to make amends for the Loss of her Honour and Virginity, and the Scandal.

## C H A P. V.

*Of Menstruous Women, and such  
as are in Child-Bed.*

I. **A**S soon as ever a Woman perceives that she has her Courses, she is oblig'd to give her Husband notice of it; who immediately withdraws himself from her, and does not touch her: He must not so much as give her any thing into her Hand, nor receive any thing of her, nor sit by her, nor eat out of the same Dish with her, nor drink out of the same Cup.

II. And thus she continues during all that time, which in most is about five days; but if it be longer, she must wait still. Then she shifts herself, and lays clean Sheets upon the Bed; and thus

thus continuing clean for seven other days, she cuts her Nails, and makes them very clean, and washes herself in a Tub, and combs her Head. Afterwards she goes to a Bath made on purpose, which must be fill'd either with running or rain Water, not carried thither by the Hand of any Man. The Bath must be at least three yards deep of Water, and a yard square, or else it will not do. Where they have not any of these Baths made on purpose, they go to a River or Fountain, or the Sea or some Pit; where the Woman must duck herself over-head-and-ears, stark naked. So that the least part of her Body may not remain unwash'd. In so much that if she should have a freight Ring upon her Finger, so that the Water cannot come under it, all her Bathing signifies nothing, but she must take off her Ring.

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and be bath'd a second time. When a Woman is thus bath'd, there is another Woman stands by, to see that she be well cover'd with Water : Then she dresses her self and goes home, and may lye with her Husband, till she has them again, and so on.

III. When a Woman is Brought to Bed, she is also separated from her Husband, seven Weeks for a Boy, and three Months for a Girl : tho' in some places they do not stay so long ; according as the Custom of the Place is. Seven days before this time is expir'd she shifts herself, and on the eighth day she goes to the Bath, and performs all things just as I said before : after which she may lye with her Husband.

CHAP.

C H A P. VI.

Of Jealousy and Divorce.

I. IN Ancient Times, if a Man was jealous of his Wife, he us'd to have her before the Priest, who gave her a certain Water to drink, which did her no harm, if innocent; but if guilty, burst her, as we read in *Chap. v. of Numbers.* But now-a-days, when a Husband has forbidden his Wife coming near the Man that he is jealous of, and finds her in his company afterwards: or if it be publickly reported that she behaves her self ill, or there be sufficient Signs of it; and above all, if they be taken in the Fact; the Rabbins will constrain the Man to divorce his Wife for good and all, whether he will or no. How this Divorce is perform'd, I shall shew

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shew presently. The divorc'd Woman may marry whom she pleases, except only that Person who was the occasion of her being divorc'd.

II. A Man has not only Power to put away his Wife upon the account of Adultery, but, according to the strict Letter of the Law, \* upon any, tho' never so little disgust. *Deut. xxiv. When a Man hath taken a Wife and married her, and it come to pass that she find no favour in his Eyes, &c.* However, a Man ought not to do it, tho' he does not like her, unless upon the account of Jealousy, or for some notorious Wickedness. And to prevent Men's putting away their Wives for nothing but some sudden Displeasure or the like, the Rabbins have made it very difficult, by annexing a

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\* This Custom of divorcing Wives, has been in the Greek Church for a long time. F. Simon. great

great many Formalities to be observ'd, both in the Writing and Delivering a Bill of Divorce; on purpose, that before they can have it done, they may come to themselves, and be reconcil'd.

III. The manner of it then is thus. A Scrivener is sent for, before one or more of the Chief Rabbins, and the Husband orders him to write a Bill of Divorce, (which they call \* *Ghett.*) This must be written upon rul'd Parchment, and in square Letters, and there must be neither more, nor fewer than a dozen Lines, with exquisite nicety, both in the Characters and manner of Writing; and in the Names and Surnames both of the Husband and Wife. Care must be taken, that neither the Scrivener, nor the Rabbins, nor the Witnesses be a-kin

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\* There is a Treatise in the Talmud concerning Divorces, which is call'd *Ghittin.* Idem.

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to either the Husband or Wife, or  
to one another: and none of these  
above-mention'd Persons which  
are present at this Divorce, may  
afterwards marry the Woman  
that is divorc'd.

IV. The substance of this  
Writing or *Ghet* is thus: *On such*  
*a Day, Month, Year, and Place, &c.*  
*I N. do of my own accord divorce,*  
*put away, and give free liberty to*  
*thee N. who wast heretofore my*  
*Wife, to marry whom thou wilt, &c.*

V. So soon as it is written,  
the Rabbin examines the Husband  
nicely, to find whether he does  
this freely or not; whether he has  
made a Vow or Oath to do it,  
and if he has, he is ready to dis-  
pense with it. If he has made  
any Protestation against her keep-  
ing company with such a Man,  
and abundance of other little  
Questions.

VI. They

VI. They take care to have ten Persons present at least, besides the two Witnesses, who subscribe the Instrument ; and there must be two other Witnesses of the Delivery of it.

VII. After this, the Rabbin commands the Woman to open her Hands, and then bring them near to one another to receive this Instrument, for fear it should fall to the ground. And the Husband being examin'd over again, gives her the piece of Parchment, and says, *See, there is thy Divorce, and be thou parted from me, and free to marry any one whomsoever.* The Woman takes the Writing and gives it to the Rabbin, who reads it once over, and then she is free. There are besides, a multitude of Ceremonies and little Circumstances , which I have not set down , because I would not be tedious ; which were found out  
only

only to render the thing more difficult, as I have observ'd before.

VIII. The Rabbin then acquaints the Woman, that she is not to marry again for the space of ninety days, for fear she should be with Child. From this time forwards, this Man and this Woman may not be in the same Place together alone, and each of them may Marry again.

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## CHAP. VII.

Of the Ibum and Caliza , that  
is , the Brother-in-Law , who  
either takes , or refuses his  
Sister-in-Law .

I. **I**F a Man dyes, and leaves no Children either by his present or a former Wife , and has any Brethren ; the Widow of the deceas'd is at the disposal of his Brother, who is either to marry her himself, or else to release her. As it is written , Deut. xxv. If Brethren dwell together, and one of them dye and have no Child ; the Wife of the dead shall not marry without unto a Stranger ; her Husband's Brother shall go in unto her , and take her unto him to Wife. And if the deceas'd leaves more Wives.

Wives than one, the nearest Kinsman can take or refuse only one of them, for it is unlawful for him to marry any of the rest. If the deceas'd has more Brothers than one, they begin with the eldest, and if any of them sets her at Liberty, 'tis sufficient.

II. The Marrying the Widow is call'd *Ibum*, which Word signifies, *the Marrying one's Sister-in-Law*: If he resolves to have her, that is sufficient without any other Solemnity; but the Rabbins have order'd, that he shall marry her: upon which, the Goods of the deceas'd Brother are all his own, and he takes the Woman's Dowry, and she becomes in all respects his proper Wife.

III. In former times it was reckon'd more commendable to marry the Widow, than to release her: but now a-days Men are grown

grown worse, and they propose several Worldly Ends to themselves, as the marrying Women of greater Beauty, and larger Portions, than their Sister-in-law: So that there are but very few, especially amongst the German-Jews, that do it; but they most commonly release her.

IV. This Release is call'd *Cailizah*, which signifies, *Putting off the Shoe*; and it is commanded in the above-mention'd Chap. xxv. of *Deut.* That if the Brother-in-Law will not marry the Woman, she shall put off his Shoe, and \* spit

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\* Our Translation reads it, spit in his Face; but the Jews do not understand the Term so. The Hebrew Word will bear either construction. However, it is a common thing with them, to perform things after the most easy manner, and so as to give the least Offence to the Person the Punishment is to be inflicted upon: And for this, they pretend to have the Tradition not only of the Elders, but also of Moses himself. See Cocceius's Excerpta Germanae, at the end of Sanhedrin and Maccoth. Ockley.

before him in the presence of the Elders: *vers. 9. Then shall his Brother's Wife come unto him in the presence of the Elders, and loose his Shoe from his Foot, and spit in his Face, &c.* Which is done after this manner. Three Rabbins, and two other Witnesses, go the Evening before to chuse a convenient Place for the performance of this Ceremony. In the Morning, when they come out of the Synagogue, the People flock together to the Place, where the Rabbins and the Witnesses go to take their Seats. Then the Widow and the Brother-in-Law make Appearance, and declare that they are come to be set at Liberty. The Principal Rabbin, after having ask'd a great many Questions, exhorts the Brother-in-Law to marry her: And finding him resolv'd to the contrary, after a second Examination, the Bro-

Brother-in-Law puts on a Shoe which the Rabbins use to have for the same purpose, which will come upon any Foot; and then the Woman comes up to him, and with the Rabbins assistance, says in Hebrew these Words to him, out of vers. 7. of the same chapt. *My Husband's Brother refuseth to raise up unto his Brother a Name in Israel; he will not perform the Duty of my Husband's Brother.* And he answers her with these Words of vers. 8. *I like not to take her.* Then she stoops down, and unties and puts off his Shoe, and throws it upon the ground, and spits before him; and the Rabbin saying the Words before her, she goes on, and says, *So shall it be done unto that Man, that will not build up his Brother's House: And his Name shall be call'd in Israel, The House of him that hath his Shoe loosed.* These Words

Words she repeats three times, and the Standers-by cry out every time, *He that hath his Shoe loosed.* Then the Rabbin tells her that she is at liberty to Marry again; and if she desires a Certificate of her being thus at Liberty, the Rabbins give her one. All these things, and abundance of other little Niceties and Ceremonies, which are us'd upon this Occasion, are founded upon the fore-mention'd Passage of *Deuteronomy*, if it be attentively consider'd.

V. And because when this Case of *Ibum* happeneth, the Woman can neither have her Dowry, nor be married again, without being thus set at liberty. There are some Brothers-in-Law that vex their Sisters-in-Law, and hold them off a long time, on purpose to get some Money of them. Upon which Account, a great many, when they marry their Daughter

to

Ch.8. *the Present Jews.* 191  
to a Man that has Brothers, take  
a Bond of the Brothers, that if  
e'er Occasion should happen, they  
shall set the Woman at liberty  
for nothing. Others oblige the  
Husband, whenever he shall fall  
dangerously ill, so that the Phy-  
sicians give him over, to give his  
Wife a Bill of Divorce, that she  
may not be at the Disposal of his  
next Relation.

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## C H A P. VIII.

### *Of Circumcision.*

I. **W**HEN a Man has a  
Son born, his Friends  
come and make merry with  
him, and wish him Joy; and  
some use to put little Papers in  
the four Corners of the Woman's  
Chamber which is newly brought  
to

to Bed, upon which they write, *Adam and Eve, Away \* Lilit*, together with the Names of three Angels; to preserve the Child, as they say, from Witchcraft. But no body is oblig'd to observe this, it being grounded upon no Precept, but is rather a Vanity and Superstition.

II. The Father is oblig'd to have his Son Circumcis'd on the Eighth Day, as *Abraham* was commanded, Gen. xvii. *He that is eight days old, shall be circumcis'd among you:* which is repeated again, Levit. xii. *And in the eighth day the flesh of his foreskin shall be circumcis'd.* This may not be done

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\* *Lilit*, according to the Jewish Fables, was Adam's first Wife, who desiring to be Mistress, and refusing to submit to Adam, left him, and vanish'd away in the Air, by a Magical Secret; they take her for a Night-Spectre, which is an Enemy to Persons that Ly-in, and Children newly Born. This is that which the Latins call *Striges*, *Lamia*.    F. Simon.

before the eighth day; but if they perceive the Child to be weak, they defer it till he is well recover'd.

III. The Night before the Circumcision is call'd the *Watching Night*, because those that belong to the House watch all Night, to look after the Child; and that Evening, the Father's Friends come and visit him, and the Women go to the Mother, and spend the Evening in Merriment and making good Cheer.

IV. They are provided beforehand of a Godfather, who is to hold the Child whilst he is circumcis'd; and a Godmother, who carries him from the House to the Synagogue, and back again: These for the most part are Relations of the Father and Mother. They also make choice of a *Circumciser*, whom they call *Mobel*; which may be whom they please,

I pro-

provided he is expert in the Business: and they reckon it a matter of the greatest Merit to be a Circumciser; and if the Father be one, he may circumcise his own Child himself.

V. In the Morning, they sit, either in the Synagogue, or else in the House, if they design to circumcise him there, two Chairs with Silk Cushions: one for the Godfather, to sit in whilst he holds the Child to be circumcis'd; the other, some say, is for the Prophet *Elias*, whom they believe to be invisibly present at all Circumcisions; as having been jealous of the Observation of the Covenant of *Israel*, as we read in the first Book of *Kings*. There are a great many People present, and the Circumciser comes with a Charger, in which are his Instruments; as, the Razor, Astringent Powders, Lint, and Oyl of Roses:

Roses: some use to get a Dish with Sand in it, in which they put the Foreskin that is cut off. They sing some Hymn, till the Godmother, accompanied with the Women, bring the Child in her Arms, whom she delivers at the Door of the Synagogue to the Godfather; and then all that are present cry out *Baruch abà,* that is, *Welcome.*

VI. Then the Godfather takes his Seat, and places the Child upon his Knees, and the Circumciser unswaths him, and some make use of Silver Pincers, to take up so much of the Foreskin as they design to cut off. The Circumciser takes his Razor, and says, *Blessed art thou, O Lord, who hast enjoyn'd us Circumcision,* and cuts off the thicker Skin of the Prepuce; and then with his Thumb-Nails tears the thinner Skin which remains. In the mean

I 2 time,

time, the Father gives Thanks to God for this Precept : and the Standers-by pray , That as he had liv'd to see him Circumcis'd, so he may live to see him Married. The Circumciser goes on with his Busines , and sucks two or three times the Blood which flows plentifully from the Wound, and spits it into a Cup of Wine : then he puts upon the Wound Dragons-Blood, Powder of Coral, and other things that are good to staunch Blood, and Lints dipp'd in Oyl of Roses, and binds it up close, and then dresses him.

VII. After this , he takes a Cup of Wine, and having blessed it , he says another Blessing for the Child, and gives him such a Name as his Father orders, saying these words of Ezech. xvi. *I said unto thee when thou wast in thy Blood, Live:* and at the same time wets the Mouth of the Child

Child with the Wine which he spat the Blood into that he had suck'd out of the Wound. Last of all, they say the whole hundred twenty-eighth Psalm, *Blessed are they that fear the Lord, and walk in his ways, &c.* This done, the Godfather returns the Child to the Godmother, who carries him to his Mother; and they all tell the Father, *That they hope to see his Son Married too.* And then they go home.

VIII. Afterwards, the Circumciser sends Sweet-Meats, or some other Present to the Lying-in-Woman, and Relations, and Friends: and if the Parents of the Child are Poor People, they send them Money.

IX. That Morning the Father of the Child makes an Entertainment, and treats the Circumciser, Godfather and Godmother, and Relations and Friends, after the

best manner he is able. After Dinner, they add to their other Benedictions, some Prayers for the Child, that he may be Great and Prosperous, and one that fears God.

X. The Child is soon cur'd of the Wound receiv'd by Circumcision, at most in 24 Hours: upon which account, some use to send their Friends and Relations a Present of Sweet-Meats on the third day, to congratulate his being heald.

XI. When a Girl is born they use no Ceremony, only that at the beginning of the Month, when the Mother is got up, and goes to the Synagogue, the Chaunter blesses the Girl, and gives her such a Name as the Father pleases. In Germany, the Chaunter goes home to the House, and lifting up the Cradle, blesses the Child, and names him. If a Child dyes uncircumcis'd, be-

before it be eight days old, some use to circumcise it with a Reed, before they bury it.

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## C H A P. IX.

*Of Redeeming the First-Born.*

I. **I**F the first Child a Woman has, is a Boy, tho' the Father has had Children before, it belongs to the Priest, as I have already hinted, in *Chapt. 1. of Part 1.* This is commanded, *Exod. xiii. Sanctify unto me all the First-Born, &c.* and again, *All the First-Born amongst thy Children shalt thou redeem.*

II. The Redemption is perform'd after this manner. When the Child is full thirty days old, they send for any Priest of the Family of *Aaron*, whom the

Father of the Child pleases : A great many People come to the House, and the Father brings a Basin with a quantity of Gold and Silver in it, and sets it before the Priest, and delivers the Child into his Arms. The Priest calls the Mother, and says, *Madam, is this your Son?* She answers, *Yes.* Had you never (says the Priest again) any other *Child, neither Boy nor Girl, False-Birth nor Miscarriage?* She answers, *No.* Then (says the Priest) *this Child belongs to me, as being the First-Born:* and turning himself to the Father, says, *If you have a mind to him, you must redeem him.* This Gold and Silver (says the Father) is at your Service, upon the same Account. Will you redeem him then? (says the Priest.) Yes, I will, says the Father.) Very well, (says the Priest with a loud Voice, turning himself to the Company) this Child,

Child, as being First-Born, belongs to me; as it is said in the eighteenth Chapter of Numbers, And those that are to be redeem'd, from a Month old shalt thou redeem, according to thine Estimation, for the Money of Five Shekels, &c. I take this by way of Exchange; and takes two Crowns of Gold, or thereabouts, according as he pleases, and returns the Child to his Father and Mother: and this Day they make a sort of Feasting-Day.

III. If the Father and Mother be of the Family of the Priests or Levites, they do not redeem their Son.

## C H A P. X.

*Of their Teaching their Children,  
and when they come to Age.*

AS soon as a Child can speak plain, the Father takes care to have him taught to read, and afterwards to construe the Bible in the Language of the \*Country where they live. And thus he is enter'd at first without the help of a Grammar, which they call *Dichduch*. Afterwards, when he is about ten Years of age, he may learn Grammar, if he has a mind to it: but now-a-days

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\* That is, in the Language which they commonly use; for the Spanish Jews at London do not make their Children construe the Hebrew Bible into English, but into Spanish. See Part 2, Chap. 1. of this Book. Ockley.

that

Ch. 10. *the Present Jews.* 203  
that is very little us'd by the  
† *Jews* throughout the World:  
but the greatest part of them  
read, talk, write, and compose,  
only by meer Practice, and espe-  
cially the *Germans*.

II. Afterwards they begin to  
read some Expositor of the Bible,  
as Rabbi || *Solomon*, and some  
Abridgment of the Rites and Cu-  
stoms, of the Rabbins, as, ∵ *Ra-  
benu Mose*, and the like; which  
being all written and printed  
without Points, which are the  
Vowels of the Consonants; and  
the manner of Expression being  
very much different from the

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† *Hence it is, that there are so few Jews that can teach Hebrew, or Rabbinical Hebrew well, for want of Method.* F. Simon.

|| *He was a Frenchman, and has made Commentaries upon the Bible, and upon the Talmud: De Lyra has taken a great deal out of him.* Idem.

∴ *This is the Famous Rabbi Maimonides, who has made a Judicious Abridgment of the Talmud, written in pure and Rabbinical Hebrew.* Idem.

Scri-

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Scripture, and being to be learn'd  
only by † Rote, makes 'em very  
difficult to learn.

II. Those Young Men who  
have Good Parts, go on imme-  
diately to the *Misnah*, and other  
things belonging to the *Talmud*,  
which they reckon the Founda-  
tion of all, and the Best Study.  
Others apply themselves to other  
Sciences, as I have observ'd in  
*Chap. 2. Part 2.*

IV. When a Lad is thirteen  
Years old, and a Day, he is  
reckon'd a Man, and is oblig'd  
to observe the Precepts of the  
Law: upon which account, he is  
call'd *Bar Mizra*, tho' others call  
him \* *De Minian*: He is of age to

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† One might, notwithstanding, reduce the Rab-  
binical Hebrew to Rules of Art, and make  
Grammars for it, but it is hard. Idem.

\* *Minian* signifies Number; and there is a  
Book of R. Moles, intituled *Minian hummit-  
seut*; that is, the Number of Precepts which the  
Jews are oblig'd to observe. F. Simon.

manage Busines\$, and his Contracts are valid ; for he is no longer subject to his Tutors, if he had any. In short, he is absolute Master of himself in all things, both Spiritual and Temporal.

A Girl is a Woman, at Twelve Years and an half.

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### C A A P. XI.

*Of the Respect which they pay to their Parents, Masters, Religious, and Aged Persons.*

I. **A**MONGST the Jews, the Children have a great Obligation upon them to Honour their Father and Mother : *Exodus xx. Honour thy Father and thy Mother :* and the Rabbins have

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have very copiously explain'd the Particulars of this Duty, both as to what Respect they are to pay them whilst living, and also after their Decease.

II. They also teach, how the Father ought to behave himself towards his Son, especially when he is grown up; that he may not give him any Occasion to fail in his Duty towards him.

III. From the same Words of *Exodus* they infer, That every one is oblig'd to Honour his Elder Brother, and his Mother-in-Law: They hold, That his Master, who has instructed him in Religion, ought to be more Reverenc'd than his Father; because he receiv'd only his *Being* from his Father, but his *Well-Being* from his Master. Next, Religious and Learn'd Persons must by all means have Respect shewn them, both in Words and Actions;

Actions; and all Old People, as they are commanded, *Levit. xix.* The Rabbins say, That Respect ought to be paid to every Ancient Man, tho' he is no Jew; as having been a Citizen of the World a long time, and one that has pass'd through a great many Occurrences, and consequently, made Wise by Experience, *Job xii.* *With the Ancient is Wisdom, and in Length of Days, Understanding.*

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*The End of the Fourth Part.*

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THE

THE  
RITES and CUSTOMS  
O F  
**The Present Jews.**

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P A R T V.

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C H A P. I.

*Of the Jewish Hereticks, particularly of the Carraim.*

I. **T**H ERE were among the Jews, a little before the Destruction of the Second Temple, several sorts of Hereticks, of which I shall say nothing; because my Design in this

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this present Undertaking, is to speak only concerning Things Present. Of all the Hereticks which were in those days, there is only one that has \* continu'd down to our Times. Those of this Sect, tho' Jews, and Observers of the Law of Moses, are nevertheless by them accounted Hereticks, and are call'd † Carraim, a Name deriv'd from Michrà, which signifies, *The Pure Text of the Bible*: Because they hold, that we are

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\* The Author has forgot the present Samaritans. See the Supplement. F. Simon.

† Our Author's not mentioning the Samaritans, is not an Oversight; for he had undertaken only to give an Account of the Present Jews, which the Samaritans are not: for tho' they have the Law of Moses, yet they are nevertheless no Jews, but the Offspring of the Inhabitants of Babylon, Cutha, and Ava, and those other Nations which Shalmanezer King of Assyria planted in the Land of Canaan, in the room of those Israelites which he carried away captive. 3 Kings xvii. Ockley.

oblig'd to Observe the † Pentateuch only, as it is and lies in the bare Letter: neither do they admit, nor will they hear of any Interpretation, Gloss, or Constitutions of the Rabbins whatsoever.

II. They are certainly *Sadduces* reform'd, in that they follow their Doctrine, in admitting only the Letter of Scripture: But whereas the *Sadduces* deny'd the Immortality of the Soul, and consequently Hell and Paradise, Purgatory and the Resurrection of the Dead, and other Articles. The *Carraim* perceiving, that the persisting in these Opinions would render them odious to Persons of all Persuasions whatsoever; (since not only the Jews, but all

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† This is not true, as we shall see anon, particularly in the Supplement; where I have corrected a good many things, contrary to the ordinary Sentiments which People have of the Carraits. F. Simon, others

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others at this day, do unanimously believe these Truths) have submitted to the Belief of them; and have also receiv'd some very Ancient Traditions, to render themselves less odious to the Jews, under which Name they always pass: Tho' it is most certain, that they are descended from, and were formerly the true  
*\* Sadducees.*

III. There are of them in Constantinople, Cairo, and other Parts of the Levant, and in Muscovy; where they live after their own Manner, and have their Synagogues, and Rites, and Customs; call themselves Jews, and pretend, that they are the only true Observers of the Law of Moses.

IV. In all Places whatsoever, they are hated mortally by the

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\* This is false: see the Supplement. F. Simon.  
Jews.

Jews; whom they call *Rabbanim*,  
that is, *Followers of the Doctors*.  
These latter hate the *Carraim* to  
that degree, that they will not  
Marry with them, nor keep them  
Company, if they can help it:  
but look upon them as *Mamze-  
rim*, or *Bastards*; because in their  
Marriages, and Divorce, and  
Purification of Women after their  
Menstrues, they do not observe  
the Constitutions of the Rabbins.  
And what is more, if any of the  
*Carraites* would turn, and join  
himself to the *Rabbanim*, that is,  
the other Jews, they will not re-  
ceive him upon any Terms.

## CHAP. II.

### Of their Notions of Augury, Divination, and Magick.

I. THE \* Jews account it a great Sin to give Credit to any sort of Augury whatsoever; either Astrology, Fortune-Telling, Geomancy, or Chiro-mancy, and all such Divinations.

II. And they reckon it still a much greater Crime for a Man to apply himself to Necromancy, Magick, Witchcraft, Theurgy, Conjuring of Devils or Angels, asking Questions of the Dead, and all such sort of things which are particularly express'd, Deuter. xviii. *There shall not be found among you, &c. any one that useth Divination, or an Observer of*

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\* This Chapter is not in the First Edition.  
Times,

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*Times, or an Inchanter, or a Witch,*  
*or a Charmer, or a Consulter with*  
*Familiar Spirits, or a Wizzard, or*  
*a Necromancer, &c.*

III. They are also forbidden  
to Cut their Skins, to Dye it  
with Ink , or any other Colour:  
*Ye shall not make any Cuttings in you*  
*Flesh for the Dead, nor Print any*  
*Marks upon you.*

IV. The Rabbins have also  
forbidden a great many other  
Superstitions , which were pra-  
ctis'd by the Idolatrous Amorites,  
and are call'd by them , \* *Darchi*  
*Aemori.*

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\* *Ways of the Amorites.*

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CHAP.

### CHAP. III.

#### Of their Proselytes.

I. IF any one has a mind to turn Jew, three Rabbins, or Persons of Authority, are oblig'd to examine him strictly, and find out what Motives he had to take up this Resolution, and see if he did propose to himself some Worldly End; and this they must be satisfied in, before they receive him. Afterwards, they in a serious manner give him to understand, that the *Mosaical Law* is very strict, and that the Jews at present are abject, and despis'd; and persuade him, that it would be better for him to continue in the Condition he is in.

II. If notwithstanding this Examination, and their Remonstrance,

\* This Chapter is left out in the Second Edition.  
he

he continues stedfast, they Circumcise him, and when he is well they Bath him all over in Water; which is always done in the presence of those same three Rabbins which examin'd him. After which, he is reckon'd a Jew, as well as the rest.

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## C H A P. IV.

### *Of Precepts relating to Women.*

I. **A**LL those things are unlawful for the Women, which are forbidden the Men in the Negative Precepts: But as for the Affirmative Precepts, the Rabbins have declar'd, That the Women are not oblig'd to observe those which have a certain Time prefix'd for the Doing them; alleging the Weakness of the Sex, and

and the Obedience which they owe to their Husbands, and the Obligation which lies upon them, to employ themselves in their Service.

II. There are only Three Precepts, which they are particularly oblig'd to observe. The *First* is, That they keep themselves at a Distance from their Husbands with all possible diligence, during the Time of their being Menstruous, till they have Bath'd themselves: *Part 4. Chap. 5.* The *Second* is, To take out a Piece of Paste, when they knead their Dough, which us'd formerly to be given to the Priest: *Part 2. Chap. 7.* The *Third* is, To light the Lamp on Friday-Evening for the Sabbath, as I have already observ'd, in *Part 3. Chap. 1.*

III. Nevertheless, there are some Women that have more Devotion than Men; who do not

K only

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only take care to bring up their  
Children well , but are also a  
means to restrain their Husbands  
from Vice , and incline them to  
Virtue.

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## C H A P. V.

### *Of their Slaves.*

I. **T**HERE were in Ancient Times a great many Particulars to be observ'd , relating to Slaves which were in the possession of a Jew ; whether the Slave, himself were a Canaanite , as we read *Exod. xxii.* Now-a-days , if they buy any in the *Levant* or *Barbary* , they keep them , make use of them , and sell them again , according to the Custom of the Place where they live ; and if the Slaves be willing to turn Jews ,

Jews, they Circumcise them, and Bath them, and so set them at Liberty.

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## C H A P. VI.

### Of Confession and Penance.

I. THEY use no other manner of Confession, but what is in their Prayers to God; and they use of course a certain Form of Confession compos'd alphabetically, which is call'd *Viddui*; that contains under every Letter one of the Greatest Sins, and which Men are most apt to commit. But those who can do it, specify under its proper Head, in such a Letter, that particular Sin which they are guilty of.

II. They use this Confession every Monday and Thursday,

K 2 every

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every Fast-Day, and especially on  
the Fast of *Pardons*, which I have  
already given an Account of, in  
*Part 3. Chap. 6.* they repeat it a  
great many times. They use it  
also when they are Sick, or in any  
Apparent Danger; and there are  
some that say it every Morning  
when they rise, and every Even-  
ing when they go to Bed.

III. Three Days set apart for  
Penance, are from the first of the  
Month *Elul*, to the Day of *Par-  
dons*; and much more, from the  
Beginning of the Year to that  
Day. But no Time is amiss, for  
him that feels his Conscience  
Burthen'd. He that does not know  
how to go about it himself, ad-  
vises with some *Rabbin*; or if he  
does understand any thing, he  
reads Books which shew what  
Degrees of Penance are proper  
for such and such Sins; whether  
Fasting, Whipping, Abstinence,  
Alms,

Alms, Prayers, Works of Charity, or the like; that so he may suit his Penance to his Offence, as as much as possible.

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## C H A P. VII.

### *Of Sickness and Death.*

I. **T**H E Y reckon it an Extraordinary Good Work, to Visit the Sick, and Assist them to the utmost, in all their Necessities.

II. When any one thinks himself in danger of Death, he sends for about Ten Persons, or more or less, as he pleases himself, of which one must be a Rabbin; and repeats in their hearing the afore-mention'd general Confession, to which he adds a Prayer to God; beseeching him to restore him to

K 3 his

his Health; or if it pleases him, to take him out of this Life; he recommends his Soul to him, and desires that his Sins may be expiated by his Death. Then if he wants any Advice, or has any Secret to communicate to the Rabbin, he does it. Then he asks Pardon of God, and of all those whom he has offended; and pardons all those that have offended him, even his very Enemies. If he has Children and a Family, he calls them to the Bed-side, and gives them his Blessing: if he as any Father or Mother, he receives their Blessing. Last of all, if he has any thing, he makes his Will, and disposes of what he has as he pleases.

III. Some will be Pray'd for publickly in the Synagogue, and change their Name, in Token of Changing their Lives; and both promise, and give Alms  
to

Ch. 7. *the Present Jews.* 223  
to the Synagogues, and the  
Poor.

IV. When the Sick Person is near Death, or in apparent danger, they do not leave him alone, but they have somebody attending near the Bed, to look after him both Day and Night: and they account it a Good Work, to be present when any one gives up the Ghost; especially if it be a Person of Learning, and an Honest Man. Observing that Passage, *Psal. xlix.* *That he should still live for ever, and not see corruption; because he seeth the Wise Men dye.* He that is present when the Sick Person expires, rends his Cloaths in some part or other, according to Ancient Custom.

V. In some Places it is customary, both for those of the House where any Person dyes, and those in the Neighbourhood, to throw into the Street all the

Water which they have in their Hous-es ; which they believe was an Ancient Custom, us'd to give notice that there was somebody dead in that Quarter.

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## C H A P. VIII.

*Of Death and Burial.*

I. **W**HEN any one is dead, they lay the Corps up-on the Ground, wrapp'd up in a Sheet, with the Face cover'd, and set a Wax-Candle at the Head, plac'd in a Pitcher, or Earthen Vessel, full of Ashes.

II. Soon after, they set about the making Linen-Drawers for the deceas'd, and send for People to help them. The Women, for the most part, account it a Deed of Charity, to help in such a Case.

Then

Then they wash the Body well with hot Water, which has Camomil and dry'd Roses in it; and put him on a good Shirt, and the Drawers; to which some add a little Rochet made of fine Lawn, and his Taled, or square Vest with Fringes, and a white Bonnet upon his Head. Thus he is put into a Coffin made fit for him, with a white Linen Cloth under him, and another above him: and if he is a Person of Note, they make his Coffin sharp-pointed: and if a Rabbin, they lay a great many Books upon the Coffin, which is cover'd with a \* black Cloth, and so carry it out of the House.

III. Then all the People round about come together; and because

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\* This Custom, and a great many others which our Rabbin has observ'd, are not in use but in certain Places. The Jews themselves have borrow'd some of them from the Countries where they live.  
F. Simon.

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they reckon it a very Meritorious Work and accompany the Deceas'd, to carry him to the Grave; every one puts his Shoulder to the Coffin, and so they take it by turns. In some places they carry lighted Flambeaus after the Corps, and sing Mournful Songs; in other places it is not so. The Relations follow next the Corps, in Mourning.

IV. Thus they convey him to a Burying-Place, which is always a Field set apart for the same purpose, which they call *Bethachaim*, that is, *The House of the Living*; reckoning the Dead alive, in respect of their Souls. When they have set him down, if he is a Person of Credit, there is one that makes an Oration in Commendation of him. Then they say certain Prayers, which begin with these words of *Deuteronomy*, chapt. xxxii. *He is the Rock,*

Rock, his Work is perfect; for, all his Ways are Judgment; which they call *Zidduch addin*, Justice of Judgment. Then they put a little Bag of Earth under his Head, and having nail'd up the Coffin, they carry him to his Grave, which is a Pit made fit for him, near the Place where the rest of his deceas'd Relations are buried. In some Countries, when they have set the Coffin down near the Grave; if it be a Man, ten Persons go round the Coffin seven times, saying a Prayer for the Soul of the Deceas'd, but in other places this is not practis'd. Then the nearest Kinsman rends his Cloaths a little, and they put the Deceas'd into the Grave, and every one throws a Shovelful or an Handful upon him, till he is quite cover'd.

V. They account it a Sin, either for Men or Women to scratch

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scratch themselves, or pluck off  
their Hair upon this Occasion;  
whether it be when the Deceas'd  
is present, or after he is buried;  
as we read, *Deut. xiv.* *Ye shall not  
cut your selves, nor make any bald-  
ness between your Eyes, for the Dead.*\*

VI. As they come from the  
Grave, every one plucks up two  
or three Handfuls of Grass, which  
he throws behind him, saying  
these words of *Psal. lxxii. ver. 16.*  
*And they of the City shall flourish like  
the Grass of the Earth;* in token  
of the Resurrection. Then they  
wash their Hands, and sit down  
and rise up nine times, saying  
*Psal. xci. He that dwelleth in the  
secret of the Most High, &c.* and so  
go home. This is the most general  
Practice, tho' in some Places there  
is some little difference.

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\* This Paragraph is not in the First Edition.

C H A P. IX.

*Of Mourning, Prayer for, and  
Commemoration of the Dead.*

I. THE near Relations of the Deceas'd, that is, Father, Mother, and Children, Husband and Wife, Brothers and Sisters, when they are return'd to the House, sit down together upon the Ground, and take off their Shoes; and their Friends send in to them Wine, and Bread, and hard Eggs; and they eat and drink, according to that which is written, Prov. xxxi. 6. Give Strong Drink unto him that is ready to perish, and Wine unto those that are of heavy Hearts. Let him drink and forget his Poverty, and remember his Misery no more. He that says Grace, adds to it some Words of Con-

**Consolation.** In the *Levant*, and many other Places, near Relations and Friends use to send in to the Mourners Dishes of Meat, every Morning and every Evening, during the space of seven Days, and then come and eat with them, and comfort them.

**II.** As soon as the Deceas'd is carried out of the House, they roll up the Bedding and Coverlets upon the same Bedstead, and set a Lamp at the Bed's-head, which burns all the seven Days following.

**III.** Those who are so near a-kin to the Deceas'd as has been said, continue in the House seven days; and every day they sit upon the Ground, and so eat in that manner. Only on the Sabbath they go with some Attendance to Prayers, and are upon that Day visited more, and comforted by their Friends: And all these seven Days

Days they are forbidden all manner of Business and Work ; neither may any of them lie with his Wife. There come at least ten Persons to go to Prayers every Morning and Evening with these Mourners , who do not stir out of the House all the while. To the usual Prayers, some add the forty-ninth Psalm : *Hear this all ye People, give ear all ye Inhabitants of the World, &c.* and Pray for the Soul of the Deceas'd.

IV. They use to wear dark Cloaths, because 'tis a receiv'd Custom in most Countries ; not that they have any Precept for it.

V. When the seven days are expir'd, they go abroad ; and a great many use to set up Lights in the Synagogue , and have Prayers said , and promise Alms for the Soul of the Deceas'd ; and this they do again , at the end of  
the

the Month and Year, If the Deceas'd be a Rabbin, or a Man of Note, they have at these Times Funeral Orations made for him, which they call *Esped*.

VI. The Son uses to say the Prayer call'd *Cadiso* every Morning and Evening, for eleven Months together, for the Soul of the Father or Mother deceas'd; and some use to Fast yearly upon that Day their Father or Mother died.

VII. In a great many places they cover the Grave with a Marble, upon which they write an Epitaph, some one way, and some another, in Verse or Prose, with the Name of the Deceas'd, and something in Praise of him; and the Day, Year and Month when he dy'd.

## C H A P. X.

### Of Paradise, Hell, and Purgatory.

I. HAVING mention'd their Praying for the Souls of the Dead, it remains that we give the Reason of it; which is this: They hold, that there is a Paradise for the Souls of Good Men, which they call \* *Gan Heden*, where they enjoy Glory in the Presence of G.O.D. As for Hell, which they call † *Gheinam*, they believe that the Souls of the Wicked are tormented there, with Fire and other Punishments. That there are some condemn'd

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\* *Garden of Pleasure.*

† So they pronounce in Chaldee, whereas it is Gehinnom in the Hebrew. This is the Valley of the Children of Hinnom, the History of which is famous in the Bible; from whence the word Gehenna, which signifies Hell, is deriv'd. F. Simon.

to be punish'd after this manner for ever, without any hopes of coming out; and that others continue there only for a certain Time, and this they call Purgatory; which is not distinguish'd from Hell in respect of the Place, but of the Time.

II. They hold, that no Jew, unless guilty of Heresy, or certain other Crimes specifi'd by the Rabbins, shall continue in Purgatory above a Twelvemonth; and that these are the greater Number: and that there are but few that abide for ever for their Sins in Hell.

CHAP.

C H A P. XI.

Of Transmigration, Resurrection,  
and Judgment.

I. **T**HERE are a great many  
<sup>\*</sup> of the Jews which em-  
brace the *Pythagorean* Opinion,  
that the Souls of Men return  
several Times into this World,  
passing from one Body to an-  
other, which they call † *Ghil-*  
*gul*; and endeavour to prove  
it by several Texts of Scrip-  
ture, especially out of *Ecclesiastes*  
and *Job*. But there are also a  
great many, which do not believe  
it; for it is no such Article of  
Faith, as to make him that does  
not believe it, an Heretick.

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\* This is not in the Second Edition.

† Rolling. As if the Souls did nothing but  
roll perpetually, out of one Body into another.  
F. Simon.

II. They

II. They believe the Resurrection of the Dead, and it is one of the Thirteen Articles of their FAITH; and accordingly they expect that the Dead shall arise, both Souls and Bodies, and be Judged by GOD at the Last Day: *Dan. xii. 2. And many of them that sleep in the Dust of the Earth shall awake; some to Everlasting Life, and some to Everlasting Shame and Contempt.*

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## C H A P. XII.

Of their Thirteen Articles  
of Faith.

\* **H**A V I N G discours'd, to the best of our Knowledge, of all the Customs, and

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\* This whole Chapter is left out, in the Second Edition.

Man-

Manner of Living of the Present JEWS; in this last Chapter we shall give an Account of Thirteen Articles, which contain the Sum of their C R E E D, according to † Rabbi Moses the Egyptian, in his Exposition of the Misna, Chapter Helech, of the Tract Sanhedrin: and it is receiv'd by all the Jews, without contradiction.

I. **T H A T** there is One G O D,  
Creator of all Things, the  
First Cause of all Beings; who  
can subsist, independent of the  
World, but nothing can subsist,  
without him.

II. **T**hat this God, the Creator, is  
One, Indivisible; and has such

† This is he who is otherwise call'd Maimonides, or Rambam; that is to say, Rabbi Moses Ben Maimon; who was the most Learned, and least Superstitious of all the Jews. F. Simon.

an Unity, as differs from all other  
Unities.

III. That he is Incorporeal, and  
and that no Corporeal Quality can  
possibly be imagin'd to be in him.

IV. That he was from Eternity, and  
that every thing besides him, had  
its Beginning in Time.

V. That he is the Only Object of  
Worship; and that no other may  
be ador'd or observ'd, either as  
Mediators, or Intercessors.

VI. That there have been, and may  
be again, Persons dispos'd for the  
Receiving of the Divine Influ-  
ence, that is, Prophets.

VII. That Moses was a greater  
Prophet, and was endowed with a  
different, and higher Degree of  
Prophecy, than all others.

VIII. That the Laws which Moses has  
left, were all of them dictated by  
GOD, and that Moses put not one  
Syllable of himself, and also, that  
the Explication of these Precepts  
which

Ch. 13. the Present J E W S. 259

which they hold by Tradition, came all out of the Mouth of G O D, to Moses.

IX. That this Law is immutable, and that there may be nothing either added to it, or taken from it.

X. That G O D knows, and has regard to all Human Actions.

XI. That G O D rewards all those that Observe his Law, and punishes those who Transgress it : and that the greatest Reward is in the World to come, and that the Damnation of the Soul is the greatest Punishment.

XII. That there shall come a M E S -  
S I A S , who shall be more Worthy than all the K i n g s that were in the World before him. And tho' he defers his Coming, yet it may not be doubted, but he will Come ; nor may any one prefix a Time for his Coming, nor endeavour to gather the Time of it out of the Scriptures. Besides, they

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they believe, that there is never more to be a King in Israel, which is not of the Race of David and Solomon.

XIII. *That GOD will Raise the Dead:* As I have said in the foregoing Chapter.

These are the Fundamental Points of the Jewish Faith, with which we shall conclude this Account of their Faith and Manners.

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*The End of the Fifth and Last Part*

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S U P.

THE  
SUPPLEMENT:  
Concerning the  
*Carraites and Samaritans.*

*Written in French by Father  
Simon, and translated into  
English.*

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C H A P. I.  
*Concerning the Carraites.*

**I**T would be a hard matter, to determine precisely the Time when the Sect of the *Carraites* began. Father *Morin*, who has handled this Question, fixes their Origin in the Eighth Century, immediately L. after

after the *Talmud* was put out; and will have that great Work to have been Publish'd a great deal later than the *Jews* imagin. Upon the whole, the Origin of this Sect must be after the *Talmud* was Publish'd; for we don't find that the Name of *Carraite* was odious among the *Jews* before that time, which it has been ever since. On the contrary, in former Times, they understood by the word *Carai*, one that was thoroughly vers'd in the Study of the Holy Scripture. The Origin therefore of this Sect was from hence: *wiz.* Because the more understanding Part of the *Jews* in that Age, oppos'd an infinite Number of those Whimsies, which were vended under the specious Title of *Mosaical Traditions*; although the greatest part of them had no other Foundation, than the Ambition of some

some Doctors, who would have their own particular Decisions pass for Oracles pronounc'd upon Mount *Sinai*. Now when the Jews, who would not receive these vain Traditions, had recourse to the Holy Scripture, which they call *Micrà*, to overthrow them, they were from thence nam'd *Caraim*: as we have some Protestants of our Times who call themselves *Gospellers*, because they hold, that we ought to rely upon the Gospel only, and reject Traditions.

II. Those Jews who stood up for the *Talmud*, us'd the others no better than *Samaritans* and *Sadducees*; not that they were so in reality, but because they follow'd them in their Opinion concerning Tradition, in which they could by no means conform to the Jews. So that in process of Time, there have been some Jews, who

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have believ'd, that a *Carraite* was really a *Samaritan*, and *Sadducee*. And what has confirm'd them in this their Mistake, is, that they very rarely apply themselves to the Study of History and Chronology. The Author of this Work, who knew that the present *Carraites* are not of the same Belief with the \* *Samaritans*, to reconcile this Difference, has made a New Sect of *Carraites*; as if the former had been meer *Samaritans* and *Sadducees*, and these latter had chang'd their Opinions, or were at least grown milder. But this Opinion of our Rabbin is founded only, as I have observ'd, upon the Ignorance of the Jews: and the Reasons he brings in behalf of his

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\* He should have said Sadducees, for our Author has no where mention'd the Samaritans. See Part 5. Chap. i. §. 11.

Opinion, are not sufficient to make it good.

III. Those Criticks of ours, who have endeavour'd to give an Account of the *Carraites*, upon the Credit of the Writings of the Jews, have fallen into great Mistakes; because the *Rabbinites*, who are their Enemies, do almost always abuse them. Father *Morin* has not gone that way, because he had a Commentary upon the Pentateuch, written by a *Carraite*: and I, having the same Manuscript in my hands, intend to give an exact Account of the Sect of the *Carraites*, and shew the difference between them and the *Rabbinites*, or *Jewish Doctors*. I shall begin with what they believe concerning the Text of the Bible, because our Author, as to this matter, makes no distinction between them and the *Samartians*, who receive only the Penta-

L 3 teuch:

teuch: and I perceive that there are a great many Learned Men now-a-days, who believe that the *Carraites* do very much differ from the rest of the Jews touching the Text of the Bible. I know not from whence a Doctor of the *Corbonne*, their King's Professor of *Hebrew*, has taken what he has written not long since upon this Subject, concerning the *Carraites*. He explains the word *Carraim*, or *Carraites*, in these Terms : That is to say, those who receive only the *Consonants* in their Bibles, and not the Points; because they believe that the Points come only from Tradition. And a little after he adds, That the *Carraites* have insensibly prevail'd among the Jews, especially among the Talmudists and Allegorists : and that they have also very easily believ'd, that the Books of the Law which have Points, are profane. There is, scarce one Word true,

in

in all the Discourse of this Learned Professor, as will appear by what follows.

IV. The Name of the *Carraite* who was the Author of that Commentary which I just now mention'd, is *Aaron Ben Joseph*, and liv'd toward the end of the Thirteenth Century. He approves of all the Books of the Bible which are receiv'd in the Jewish Canon, and calls them the *Twenty-four*, as the other Jews do. To distinguish them from Human Traditions, he sometimes calls them *Prophecy*, not being willing to place the Word of God, and those of Men upon the same Level. Upon which account, he blames the *Rabbinites*, who make the Fables of the *Talmud* and the Conceits of their Ancestors, go hand-in-hand with the Sacred Books of the Scripture. Besides, he lets us see, that the *Carraites*

L. 4      do

do not, as some have said, reject all sorts of Tradition, but only those which are false and absurd; of which he gives some Examples, in the beginning of his Work, where he has expos'd the *Rabbinists*. He relates the pleasant Account which these Doctors give of the Serpent mention'd in the beginning of *Genesis*: For the *Rabbinists* and *Cabalists* say, *That he was as big as a Camel, that \* Samael was above, and that God himself got upon this Camel, and play'd upon him.* In the same place, he mentions the Allegorical and Cabalistical Interpretations of these same Doctors, which he substantially refutes, adding these words, *In these sort of Expositions, and the like, they lean only upon the Authority of their Fathers.* Afterwards,

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\* *The Devil.*

inveighing against such as abuse the Word of God , after this manner, *Wo be to him, ( says he) that has the Impudence to use it, thus.*

V. That he may make it appear, That they do receive such Traditions as are reasonable, and well-grounded ; he distinguishes between Traditions that are certain and constant, and those that are false and dubious. And it seems, that the Marks which he has given to authorize a Tradition , are the same which the Judicious *Vincentius Lirinensis* has describ'd. He does not then make Profession of receiving the Scripture only, but of hearing Reason too ; and such Tradition as has been always constant, and not of Modern Invention : He pays a Diference to the Doctrine of the Ancients, when it does not at all vary from, but is exactly conformable

to those Good Writings, which have not at all follow'd the Humour and Inconstancy of Men, and which all the Jews approve of. 'Tis according to this Principle that they receive all the Books of the Bible, as well as the *Rabinists*: And, what is more to be wondred at, they receive them Pointed in the same manner as they are at this Day. For they have no other Copy, but that of the *Masorites*. And if they have sometimes different Readings; that is, only they are Criticks; as just as the Rabbins, *Juda*, *Jona*, *Abenezra*, *Kimchi*, *Abenmelek*, and other Grammarians of the *Rabinists* do.

VI. This *Carraite* of ours, who searches, with a great deal of Application, the Literal Meaning of the Text, produces oftentimes Various Readings, in order to make Choice of the Best: And in this

this respect, he is conformable to the *Rabbinist-Criticks*, who do the very same. He keeps close to the most minute Grammaticisms; in order to the drawing a good Sense from the Letter of the Text. But it would be to no purpose to produce Examples of this, because 'tis a Method he makes use of throughout his whole Work.

VII. I shall not spend any more time in refuting the Opinion of those, who believe that the *Carrantes* have other Copies of the Bible different from the Common-ones: For 'tis sufficient to have said, that they receive not only the XXIV Books of Scripture, as all the other Jews do, but also make use of the Hebrew Copies, as they are at this Day, with the Points of the *Masorites*.

VIII. Their Divinity is not at all different from that of the other Jews,

Jews, only tis more pure, and free from Superstition; for they give no Credit to Cabalistick Explications, nor Allegories which have no Foundation. As for other things, our Carraite shows us plainly what his Belief was touching the Nature of the Soul, and the Other Life; in the Place where he explains these Words of *Genesis*, *Let us make Man after our own Likeness: The Spirit of Man, says he, comes from things above, and his Body has the Nature of things beneath: For his Soul, adds he, subsists as the Angels do: and a little after, The World to come was made for the Soul of Man.* You see, these Opinions are opposite enough to those of the Sadducees, and prove plainly, That all the Errors which they charge the Carraites withal, are meer Calumnies.

IX. One might make a long Discourse concerning the Customs and Ceremonies of the *Carraites*, but I believe it will be sufficient to say in general, that the *Carraites* reject all the Constitutions of the *Misbnah* and *Talmud*, if they are not agreeable to Scripture; and cannot be drawn from thence by necessary and apparent Consequence. I shall only produce three Authentick Examples. The first concerning the *Mezuzot*, or Parchments which the Jews fasten upon every Door where they use to go out and in. The second concerning the *Tephillin*, or Phylacteries, of which there is mention made in the New Testament. The third, concerning their being forbidden to eat Milk and Meat, at the same time. Now though the two former seem to be expressly and formally commanded in *Deuteronomy*; where, speak-

speaking of them both, it is said,  
*Thou shalt bind them for a Sign  
upon thine Hand, and they shall be  
as Frontlets between thine Eyes,*  
Chap. vi. *And thou shalt write  
them upon the Posts of thy House,  
and on thy Gates,* Chap. xi. Our  
Carraite, notwithstanding, in his  
Explication of these Words, says,  
that this is a sort of Figurative  
Expression; and that when God  
commanded to write them upon  
the Doors, he only would have us  
to understand, that both at our  
coming in and going out, we  
ought to have them present in  
our Minds. By this, the Carraites  
avoid a very great Number of  
Ceremonies, not to say Supersti-  
tions, which the Rabbinites have  
invented concerning these *Mezu-*  
*zoth* and *Tephillin*. Hence it is also,  
that when the Carraites see the  
Rabbinites say their Prayers, with  
these *Tephillin* ty'd to their Heads,

as

as they are describ'd in Chapt. xi. of the First Part of this Work, they cannot forbear laughing at them, and calling them Bridled Asses. - Nor have these Tephillin met with better Quarter from S. Jerom; for, in explaining the Words of the Gospel, Matth. xxiii. where there is mention made of the Phylacteries, he says, *The Pharisees, interpreting this Passage ill, use to write the Decalogue of Moses upon Parchment, which they roll'd up, and ty'd to their Forehead, and made it into a sort of Crown round their Head; that they might have them always before their Eyes.*

X. The third Instance is taken from a Negative Commandment, not to eat Flesh, and any thing made of Milk at the same Meal; founded upon this Passage of Exodus, *Thou shalt not seeth a Kid in his Mother's Milk.* But our Carte gives no credit to Traditions which

which put an Interpretation upon this Place so different from the Literal Sense; and believes that this Passage is explain'd by that where it is said , speaking of a Bird's-Nest , *Thou shalt not take the Mother with the Young-ones.* And if any one urges this to the *Rabbinists* , as I have done ; they answer , *Ameru hacamenu : Our Masters have said so* ; believing, that the Interpretation of their Fathers is nothing inferior to the Text of the Bible, and that God deliyer'd this Interpretation to *Moses* upon Mount *Sinai*.

XI. I shall not insist upon the other Precepts, which are numberless ; because the greatest part of them are taken out of the Explanations of the *Rabbinists*, which the *Carraites* do not receive at all. They do not consult the Text of the Bible with the same View which the Rabbins do ; who upon every

every little Occasion , delight in finding out New Decisions. The *Carraites* make use of their Reason in the Reading the Scripture, and interpret it by itself; and that which follows, by that which goes before. In a word, they reject every thing , which they cannot learn either from Scripture, Reason, or constant Tradition.

XII. However, the *Carraites*, as they lay claim to Good Sense, so they do also very easily comply with certain Points of Discipline and Practice observ'd by the *Rabbinists*, tho' they know very well at the same time , that the Scripture has order'd otherwise. For Instance, they follow their Calendar, and the Supputations of Rabbi *Hillel*; because being oblig'd to make use of some one or other , they have prefer'd this before the rest ; as some Protestants make use of the

Re-

Reform'd Calendar, tho' they do not approve of it in all things.

XIII. They do not only conform to the *Rabbinists* in their Manner of Circumcision, but sometimes employ them to Circumcise their Children. Notwithstanding Circumcision is plainly set down in Scripture, but the Manner of Circumcising is not. For Instance, the *Turks* and *Jews*, who Circumcise, do nevertheless differ in the Manner. For the *Turks*, after they cut off the Skin touch it no more; but the *Jews* tear, with their Thumb-Nails, the edge of the Skin which remains after Circumcision, in several places. I believe that this is the Reason, why the *Jews*, who are circumcis'd, grow well sooner than the *Turks*.

XIV. The *Carraites* also make use of the *Taled*, of which our Author has spoken in the First Part.

Part of his Book : However, their *Taled* is something different from that which is us'd by the *Rabbinites*; for it is cut after a more paticular fashion, and the Strings which hang down by way of Tuft, are of a different manner.

XV. I shall only add to this which I have said of the *Carraites*, (waiting till an Opportunity shall offer itself for me to say more) that our *Carraite* never expresses the Name JEHOVA, or the Tetragrammaton, by these common Letters, *Tod*, *He*, *Vau*, *He*; but only by these three, *Tod*, *Vau*, *Tod*. Which makes me think, that the *Carraites* did not read *Jehova* as it is in our Bibles, but *Jave*; which is the same way of Reading that *Theodoret* attributes to the *Samaritans*; at least one may say of it, that it is a Contraction of the Name *Jehova*, as we may see, that the other *Jews* write it often with 2 or 3 *Tods*.

XVI. An.

XVI. As for what our Author says, that the *Rabbinists* hate the *Carraites* to such a Degree, that they use them as Bastards, and will not Marry with them; and if any of them would turn *Rabbinist*, they will not receive him: it is great Proof of the Affection which the *Rabbinists* have for the Traditions of their Fathers. However, I have been inform'd, that in the *Levant*, when any *Carraite* has a mind to turn *Rabbinist*, and have Children which shall be reckon'd *Rabbinists*; they make him Marry a Slave, and the Children which he has by her, are not reckon'd *Mamzerim*, or *Bastards*, but true *Rabbinist-Jews*.

## C H A P. II.

### *Of the Samaritans.*

I. THIS to be wonder'd, that the Author of this Book has said nothing concerning the *Samaritans*; especially when he promis'd to give an Account of all the Hereticks which are at this present among the *Jews*. 'Tis true, 'tis a long time since they were separated one from another; but since this Schism continues still, he might have said something concerning it. I shall not here give an Account of the Original of the *Samaritans*, for that is set down at large in the *Bible*; and there is no Question to be made, but those Persons who go still by that Name, in several Parts of the World, are of the same Sect: So that I do not pre-

pretend to speak of any but these last , whose Memory has been renew'd in our Time, upon the Account of their Pentateuch, which is printed in M<sup>r</sup> Le Jay's Famous Bible, and in the English Polyglott.

II. The present *Samaritans* live at *Gaza*, *Sichem*, [*Naplos*,] *Damascus*, *Cair*, and other Places of the East ; where they have High-Priests, which they pretend are descended from *Aaron*. Their Temple, or rather their Chapel is upon Mount *Garizim*, where they offer Sacrifice : *Joseph Scaliger*, who knew that, wrote to the *Samaritans* of *Egypt*, and to the Chief-Priest of all the Sect, who lives at *Sichem*. They, on their part, answer'd all the Difficulties which *Scaliger* had propos'd to them in his Letters. These Answers of theirs were dated in the Nine hundred ninety eighth

eighth Year of the *Hegirah* of *Mahomet*, which answers to the Year of our L O R D M D X C, but they never came to *Scaliger's* hands.

III. In the first of these Answers, which was written in the Name of the Assembly of *Israel* in *Egypt*; they testify, that they do keep the *Passover* yearly on the fourteenth of the first Month, upon Mount *Garizim*; and that the Name of him that executed the Office of High-Priest among them at that time, was *Eleazer* the Son of *Phineas* the Son of *Aaron*. Then afterwards, they answer the Difficulties which *Scaliger* had propos'd to them. But since they are more hand-somly decided in the Answer, written under the Name of the Chief-Priest *Eleazer*, and the Synagogue of *Sichem*, directed to the same *Scaliger*, I shall content myself

self with giving an account of this Letter, which will be sufficient to inform us what the Sect of the *Samaritans* is, at this day. This therefore is the Substance of *Eleazer's Answer to Scaliger*.

1. The *Samaritans* observe the *Sabbath* with all the strictness commanded in *Exodus*. For ne'er a one of 'em stirs out of the Place where he is on that Day; only to go to the *Synagogue*, where they read in the *Law*, and sing *Praises to God*. On this *Night* they do not lie with their *Wives*; and they neither kindle any *Fire* themselves, nor employ any body to do it for them: whereas the *Jews* break the *Sabbath* in all these particulars: For they go out of *Town*, have *Fire* kindled for them, and lie with their *Wives*, without so much as washing themselves after they have touch'd them.

2. They look upon the *Passover*, as the chief of all their Feasts. They be-

begin it at Sun-set with the Sacrifice which is appointed for it, in Exodus. But they never sacrifice in any other Place, except Mount Garizim, where they read the Law, and pray to God; after which, the Chief Priest gives a Blessing to the Congregation.

3. They keep also the Feast of Harvest, seven days: but they don't at all agree with the Jews, as to the Day on which it ought to begin; for these reckon from the day after the Solemnity of the Passover; whereas the Samaritans reckon fifty days, to the beginning of the day before the Sabbath which is in the Week of Unleaven'd Bread: and the day after the seventh Sabbath following, begins the Feast of Harvest.

4. They keep the Feast of Expiation on the tenth day of the seventh month. They spend the whole twenty four hours in Praying to God, and Singing, without eating any thing: For, except the Children

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which are at the Breast, all the rest fast; whereas the Jews excuse all from Fasting, that are under the age of seven years.

5. The fifteenth of the same Month, they celebrate the Feast of Tabernacles, upon the same Mount Gari-zim.

6. They never defer Circumcision beyond the eighth day, as is com-manded in Genesis; whereas the Jews do sometimes put it off longer.

7. They are oblig'd to Wash themselves the morning after they have lain with their Wives, or if they have fal'n into any Impurity by night: and all sorts of Vessels, which are capable of being defil'd, become so, by their touching them before they have wash'd themselves.

8. They take away the Fat of their Sacrifices, and give the Priest the Shoulder, the Cheeks, and the Belly.

9. They don't marry their Nieces, as the Jews do; and they have  
but

but one Wife, whereas the Jews have more.

10. They believe in G O D , in Moses, and in Mount Garizim. And whereas ( say they ) the Jews place their Confidence in the Commands of Others, we do nothing but what is expressly commanded in the Law by the L O R D , who made use of the Ministry of Moses. The Jews leave that which the L O R D has commanded in the Law, to follow the Inventions of their Fathers and Doctors.

11. This is, in short, the Substance of the Answer which was given by the Order of the Chief Priest Eleazer, by his Secretary Abzehuta Ben Joseph Harmaque, an Inhabitant of Gaza. It is also observ'd, that this Chief Priest had a Son whose Name was Phineas, who executed the same Office in the presence of his Father; that they continue always

in this Holy Place; in the Presence of the L O R D ; that all that have any Business, resort to them from all Quarters: so that they govern all things according to the Rules of Justice and Truth.

12. They reckon One hundred twenty two Chief Pontiffs, from *Aaron* down to them ; of which they keep the Catalogue ; and maintain, that the *Jews* have no Priests of the Race of *Phineas*; and that they lye, in calling the *Samaritans Cuthæans*; that they are descended of the Tribe of *Joseph* the Just, by *Ephraim*; that their *Samaritan Characters*, are those which God made use of in writing the Law, and that he gave them to *Moses*. To which, the Answer of the Synagogue of *Egypt* adds, that the Characters which the *Jews* make use of in writing the Law, are a *Writing of Esdras, cursed for ever.*

IV. There

IV. There are a great many Reflexions might be made upon these Two Letters, which I leave to the Reader. I shall only observe, that the *Samaritans* are not at all infected with the Errors of the *Sadducees*, and that in this respect they are abus'd by the *Jews*. That which gave Occasion for this Calumny, is, that the *Samaritans* reject the vain Traditions of the *Jews*, as I have said before, when I was speaking of the *Carraites*: and this is the Reason, why the *Jews* confound the *Samaritans* with the *Sadducees*, and with the *Carraites*. For my part, I believe that we cannot at this present Time learn the Purity of the *Jewish Law* any where better, than of those *Samaritans* of *Sichem*, who still Sacrifice, according to the Ancient Institution, upon Mount *Garizim*, as Father *Morin*

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and Mr. Peiresk have observ'd. It would be a curious thing, to see the Place where they Sacrifice, and to observe its Form and Structure, its Orders and Proportions ; and above all, the Dimensions, and the Measures, both of the Altar , and of the Vessels they use for the Sacrifices. It would be also a thing very well worth taking notice of , to see their Chief Priest cloath'd in all his Sacerdotal Habit , especially on the *Passover-Day* when he is assisted by all his Ministers. I wonder , that some of our Travellers should not have had this Curiosity.

V. Part of what I have been saying concerning the *Samaritans*, is confirm'd by *Benjamin the Jew*, in his Travels. This Rabbin, who liv'd in the Twelfth Century, says, that in his time there were not above an Hundred

*Samaritans* in the Synagogue of *Sichem*; Two hundred at *Cæsarea* in *Palestine*; at the Synagogue of *Ascalon* about Three hundred; and at that of *Damascus*, between Three and four hundred. He observes also, that they have Priests of the Race of *Aaron*, which they call *Aaronites*, who never marry any Woman that is not of their own Family, that the Race of the Priesthood may not be confounded; that these Priests Sacrifice upon the Mount *Gartzim*, where they have an Altar made of those Stones which the Children of *Israel* set up, after they had pass'd over *Jordan*. He adds, that these same *Samaritans* are of the Tribe of *Ephraim*, and that they have the Sepulchre of *Joseph* the Son of *Jacob*, who they say is their Father. In fine, he says, that the *Samaritans* are very cautious, not to defile themselves

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by touching any dead Body, or a Sepulchre; that they change their Cloaths when they go to the Synagogue, and wash themselves before they put them on.

The *Samaritans*, boasting that they are of the Tribe of *Ephraim*, and the genuine Off-spring of *Jacob*, is no new thing, as we may observe in the Discourse of the *Samaritan-Woman* with our *S A V I O U R*, when she says, *Art thou greater than our Father Jacob?* As for the Sepulchers, besides what *Benjamin* has said of *Joseph's*, the *samaritans* do show round about their Temple the Sepulchers of their Prophets; and amongst others, *Eleazar's* and *Ithamar's*, *Aaron's* Sons, and that of his little Son *Phineas*. They pretend besides, to have the Tombs of *Joshua* and *Caleb*; and of two others, which they call *Abinon* and *Joseph*, Sons of *Carath* and

and *Parath*. They keep also in their Temple an Inscription, which they take to have been written by *Phineas*, *Eleazar's Son*, fifteen years before the Children of *Israel* entred into the Land of Promise.

VII. Since the Calumnies with which the *Jews* charge the *Samaritans*, confute themselves, I shall not bestow any time in answering them. They do not only accuse them of Sadducism, but of Idolatry too; and say, that they worship in their Temple the Image of a Pidgeon. Nor are they less unjust in saying, that the *Samaritan Alphabet* wants these three Letters, *He*, *Heth*, and *Ain*. Besides, that in the beginning of *Genesis*, instead of these words, *God created*, the *Samaritans* have put *Asima Created*. But my Eyes are Witnesses, that in this very thing they abuse

M 5      them.

them. For we have at this present an *Hebrew Pentateuch* in *Samaritan Letters*, where these three Letters are. They have these three Letters as well as the *Jews*, and the word *Elohim*, *G O D*.

VIII. It is true, that the *Samaritans* do not hold all the Books of the *Bible* to be Authentick, but the Five Books of *Moses* only. They have indeed the History of *Joshua*, and a small matter of the other Histories of the Old Testament, but different from ours: and they don't give Credit to them, as of Divine Authority. In as much, as the *Jewish Canon*, which has fix'd the Number of the Books of the *Bible*, is considerably later than their Schism; as also, the greatest part of the same Books, which they believe were made to uphold *David's* Posterity upon the Throne. Hence it is, that they speak of *Ezdras* as of an Impostor, who

who has, they say, quitted the true Hebrew Characters, and took others in their room, and which the Jews do still make use of to write the Text of the Bible. Indeed St. Jerom, and the most celebrated Criticks of our Time, are persuaded that the first Hebrew Characters were those of the *Samaritans*, and that *Ezdras*, upon his Return from the Captivity, made use of those Characters which our Bibles are written in, which are *Chaldean*. The reason of his doing so, might be perhaps, to make still a greater distinction between the Jews and the *Samaritans*, than there was before; and that there might be nothing common between them. Besides, it might be done because the People were us'd to this sort of Writing during the Captivity, in learning the Language. That which makes this latter seem probable, is, because they were ob-

oblig'd to Paraphrase the Hebrew  
in Chaldee, to understand it.

IX. There is no difference between the Samaritan and Jewish Pentateuch, but only in the Letters. The Samaritans, says St. Jerome, have the Five Books of Moses written in the same Number of Letters that the Jews have; they differ only in the shape, and the Points. Instead of Point, there is in the Latin of St. Jerome the word Apex, which is a little Stroke, very fine; with which the Jews adorn certain Letters on the top, and stands above them like a Crown; they make use of it in the Books which are for the Synagogues, and in their Mezuzot. There is some likelihood, that our Saviour meant these little Strokes, when he said, *Iota unum, aut unus Apex præteribit à Lege*, Matth. v. for the Points which we have now, were not then in use.

X. But

X. But now when I say with St. *Jerom*, that the *Samaritan Pentateuch* differs from the *Jewish* in the Characters only, this must not be understood strictly; but they ought to consider'd as two Copies drawn from the same Original, which each has wrote in his own Character: now 'tis impossible, that there should not, in process of Time, be Various Readings. St. *Jerom* has observ'd some, and so have others done before him. And by observing all these Circumstances, one may reconcile those Disputes which have been, and are upon this Subject. For if those *Greeks* who acknowledge the Pope, should have a mind to write the Vulgar *Latin* in *Greek Letters*, and should make use of it after this manner, I don't at all doubt, but that, in a long succession of Years, there would be some  
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\* difference between these Two Copies.

XI. The *Samaritans* have not only the *Hebrew Pentateuch* in *Samaritan Characters*; but they have two Versions besides, one of which is written in *Arabick*,

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\* Tho' what F. Simon has said here, may serve to account for a great many of those Variations which there are between the Hebrew and the Samaritan Pentateuch; yet there are several differences which cannot be reconcil'd this way. For instance, Gen. iv. 8. after these words, And Cain laid unto Abel his Brother, the Samaritan adds, Let us go into the Field: and in Chap. xxx. of Genesis, at the end of Vers. 23. the Samaritan adds, And the Angel of the Lord said unto Jacob in a Dream, and he said, Jacob: And he said, here am I; and he said, lift up now thine Eye, and behold all the Goats which cover the Cattel are party-colour'd, spotted, and ring-streak'd; for I have seen all that Laban hath done unto thee: I am the GOD of Bethel, where thou anointed'st a Pillar, and where thou vowed'st a Vow: Now therefore arise, go out of this Land, and return to the Land of thy Father, and I will do good to thee: Which Words are omitted in all our Hebrew Copies in that Place, and occur with some small variation, in Chap. xxxi. vers. 11. where Jacob gives an Account to his Wives.

and

and the other in Syriack, or *Chaldee*, which is the same that is call'd the *Samaritan Version*, as if it were a Language by it self; wheras it is only a sort of *Syriack* or *Chaldee*, which is nevertheless different from the Common *Syriack*. These two Versions are written also in *Samaritan Letters*, and they rank them with the Text, in three Columns. Mons. *Peyresk* had a Copy of these Treatises, was a little imperfect. The *Hebrew-Samaritan Pentateuch* and the *Samaritan Version* are printed in Mons. *Le Jay's* Bible, and in the *English Polyglott*: and the Characters were made from a Copy of the *Pentateuch*, which is kept in the Library of the Fathers of the Oratory of *Paris*, near the *Louvre*. However, these Impressions do not preserve the Grandeur and Majesty of the Manuscript. There are besides these,

these, several *Samaritan* Books to be found now-a-days in Particular Libraries. But no Man made a more exact Search than Mons. *Peyresk*. For besides these Triples, he had a great many Fragments of particular Works, in a Language pretty different from the Common Syriack, which one may call *Samaritan*. In fine, if we may believe *Postel*, the *Samaritans* have Grammars too.

XII. Since the *Samaritans* write the Text of the Pentateuch with Points or Vowels, we cannot tell whether their Manner of Reading does agree with that of the *Jews*, which is now fix'd by the *Masorites*; it would be notwithstanding, a very curious thing to hear the Pentateuch Read by a *Samaritan*; to see if it were perfectly agreeable to the *Jews* Manner of Reading, which we follow exactly, because we have  
no.

no other. It is to be hoped, that some Traveller, well skill'd in the *Hebrew Tongue*, will one of these days satisfy our Curiosity in this Particular. Besides, the whole Church may receive from thence great Advantages.

I do not think it to the Purpose, to talk of the *Greek Version* of the *Samaritan Pentateuch*, because any one that is never so little acquainted with the *Greek Fathers*, knows wherein it consists. However, we must take great care, that we do not confound the Body of the *Samaritans* with a certain Sect, the Ring-Leader of which was call'd *Dositheus*, or *Dousis*, as the *Arabs* call him. This *Dousis*, as a certain *Samaritan* says, who has compos'd the History of his Country, alter'd the Text of the Pentateuch in a great many places; upon which account, he  
was

was reprehended by the Chief-Priest. He had Scholars nevertheless, who made use of this corrupted Pentateuch ; as may be seen at large, in *Abraham Echellensis* his Notes upon *Hebedjesu*. There is also in \* Photius mention made of one *Dositheus*, or *Dostheu*, who was a great Corrupter of Sacred Books ; he was a *Samaritan*, and liv'd in the time of *Simon* the Sorcerer, and was Chief of thrt Sect of *Samaritans* which were call'd *Dostheuians*.

One of the most † Learned Men of our Times imagin'd that our *Hebrew--Samaritans* Pentateuchs came from this *Dositheus*, but this Opinion has no appearance of Foundation ; for the *Hebrew-Samaritan* Pentateuch which has been printed in our days, is the

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\* In his Bibliothque, † Usserius Armachanus.

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very same which is read in all the Synagogues of the Samaritans.

Now I know that some Persons of Learning, especially in such Matters as concern the Eastern People, have been surpris'd, that any one should affirm, That the *Samaritans* have at this Present Time a Place upon Mount *Garizim*, where they Offer Sacrifice: Because, (say they) *Pietro della Valle*, who has seen the *Samaritans* of those Parts, has taken no Notice of it in his Travels: And besides, the Extream Poverty to which they have been reduc'd for many Ages since, has not permitted them to continue their Sacrifices: But without having any need to enquire into what *Pietro della Valle* has written concerning the *Samaritans*; and whether the French Translation of his Travels is

is agreeable to the *Italian*; or even whether he inform'd himself concerning those Parts, or not: 'tis in vain to bring Reasons against Matters of Fact, which can easily be made appear. 'Tis certain, that in *Scaliger's* time the *Samaritans* of *Naplos*, i. e. *Sichem*, had Priests that did Sacrifice; for they desir'd of him by Letters, to send them Fine Linen to make Vestments for their Chief-Priest. Besides, there have been found amongst Mons. *Peiresk's* Papers, a great many Memoirs touching the Sacrifices of the *Samaritans*, which he had learn'd of some Travellers, whom he had desir'd to see the *Samaritans*, and to buy their Books.

The same *Samaritans* of *Naplos* wrote, not long since, to some Doctors in *England*, to whom they give the Title of their

their Dear Brethren, English Samaritans. In their Letters, they assure them, that they have an High-Priest, who they pretend is descended from Phineas, and Priests descended from the Levites. However, in the last of their Letters, written in the Year 1676, they gave them advice of the Death of their High-Priest; and beg of them at the same time to assist them in their Misery, and send their Offerings to the Holy Mount Garizim; that they may be furnish'd with wherewithal to provide Vestments for their Priests: and finally, to send their Presents and their Charity, to the Tombs of their Fathers. Father Morin, who was also well acquainted with the Affairs of the Samaritans, has assur'd us, that they do still Sacrifice upon Mount Garizim; and that their Chief-Priest,

Priest, who resides at *Naplos*, extends his Jurisdiction over all the other *Samaritans*, to whom, by his Circular-Letters, he gives Notice of the Feast of the *Pass-over*, and other Solemn Feasts.

## THE END.

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